

## MORE ASTRAL PROJECTIONS

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With Dr F. B. A. Welch

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# MORE ASTRAL PROJECTIONS

*Analyses of Case Histories*

By

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## PREFACE

HUMANITY has become fascinated by space-travel. Yet twenty-five centuries ago Heracleitus pointed out: "The soul of man is so vast that you will never find its boundaries by travelling in any direction." Twenty centuries ago, Another made the point more specifically when He asked, "What will a man gain by winning the whole world at the cost of his soul, his true self?" Before long the moon and a few planets may be added to make the bargain more acceptable to the thoughtless.

"The proper study of mankind is man." His potentialities are still but little realized. Whereas only a few specially constituted and carefully trained and equipped men can ever engage in space-travel, we maintain that every person of average (or above-average) moral and spiritual development engages in "astral travel" or "astral projection", leaving his physical body, usually in deep sleep, and visiting more or less distant parts of the earth, occasionally other regions also. This sounds fantastic to "commonsense" folk, but the perusal of a number of testimonies concerning it, and a little reflection, is often enlightening. The fact that we have a second "astral" body, in which we can make journeys, is seldom realized because, since that body is not composed of physical matter, it cannot be seen or touched, and, since its journeys are made independently of the physical brain, they are extremely rarely "remembered" in daily life (see Appendix I).

While many dreams are pure fantasies, some, we maintain, are astral projections. The evidence that led the present writer to this conclusion was published in a book entitled *The Study and Practice of Astral Projection*, Aquarian Press, 1961. In that work some 160 testimonies of people who claimed to have had out-of-the-body experiences, or astral projections, were cited and subjected to detailed analysis. In the present book a further 222 cases are presented for the reader's consideration: of these, 141 are new to the literature, comprising 104 that were received by the writer in letters and 37 that were sent to the *Daily Sketch*, 1960-1.

Neville Randall, of the *Daily Sketch*, in collaboration with Lt. Col. Reginald Lester, Chairman of the Churches' Fellowship for Psychical Study, made an investigation of various psychical phenomena and, in 1960, published the results in a booklet entitled *Life After Death*. The first section gave a review of the present writer's book *The Supreme Adventure* (James Clarke, 1961). The second was concerned with astral projection and included reference to the work of Miss Frances Banks, M.A., a psychologist and, for five years, tutor-organizer at Maidstone jail under the governorship of John Vidler. Miss Banks sent a questionnaire to 800 churchgoers, asking for any psychic experiences. One of the questions was: "Have you ever seemed to project out of your body? If so,

where did you find yourself?" No less than 45 per cent. of those who replied had experienced astral projection. The results of Miss Banks' investigation were published by her in a book called *The Frontiers of Revelation* (Max Parrish, 1962).

Many readers of the *Daily Sketch* sent their own experiences to Neville Randall and some were printed in the booklet *Life After Death*. Through the courtesy of the Editor, Mr Colin G. Valdar, all were eventually sent to me (via the Rev. Bertram E. Woods, Honorary Secretary, and Canon John Pearce-Higgins, M.A., Vice-Chairman of the Churches' Fellowship—the address of which is 54 Denison House, Vauxhall Bridge Road, London, S.W.1). These cases constitute valuable material towards the formation of a worth-while opinion on the true nature of astral projection.

Randall's conclusions were unequivocal. After reporting, "Probably the most amazing postbag ever sent to a newspaper," he continued. "It revealed, among other things, that astral projection, the experience of leaving and returning to your physical body, is a common event," and concluded, "It now seems impossible to doubt that *such things happen often to ordinary people*."

This observation that "ordinary" folk "often" have out-of-the-body experiences is contrary to the supposition of certain psychiatrists: since the latter are often told by patients of astral projections that were experienced, they form the quite unwarranted impression—and some even state it with great solemnity in print—that it is necessarily a sign of illness. Reference to our Table of Contents shows that more than half of the cases that are cited in this book are of people who were quite well. Other cases concern some people who were exhausted, others who were very ill and still others who nearly died. It is true that illness predisposes one to out-of-the-body experiences but one cannot properly reverse the proposition and say that out-of-the-body experiences invariably indicate illness. All sugar is sweet, but everything that is sweet is not sugar.

We have said that the genuineness or otherwise of astral projection is of great importance. If it is genuine—if the mind, consciousness or "soul", can leave the body and function (thinking, feeling, willing, seeing, hearing, etc.) independently of it—then an age-old question is settled, and we know for certain that mind and body are essentially distinct, that the mind uses the body as its temporary instrument. The soul is, of course, greatly limited by the body and any defects that it may have or develop, but it is as distinct as a pianist is from the piano on which he plays. The greatest pianist cannot produce good music from an instrument the strings of which are out of order (see Appendix II).

If, as some suppose, mind is entirely dependent on body (or if, as others suggest, mind and body are two aspects of one thing), then the vast body of evidence that has been accumulated by the Society for Psychical Research and others, which constitutes the basis of a 90-99 per cent. probability in favour of survival, is totally misleading. This is extremely unlikely. If, on the other hand, astral projection is true and soul is distinct from body, survival is to be expected. In fact, as Charles Davy (*Towards a Third Culture*, Faber & Faber Ltd., 1961,

p. 112) said, "The question to ask may not be, 'How can consciousness exist outside the body?' but 'How can human consciousness maintain itself in the body?' He continued, "*That* may be the miracle which it has taken aeons of evolution to bring about. Even now, human consciousness in the body is precarious; a small shock or a slight disturbance of the delicate chemical balance in the blood is enough to make it dark. But the fact that consciousness cannot keep alight within an injured body is not a proof that consciousness outside the body is impossible. Draw the blinds at midday and you darken the room, but not the sun."

Readers who have had spontaneous out-of-the-body experiences (and we do not recommend deliberate attempts), or who may encounter additional cases in print, are invited to send details to the writer. (A stamped addressed envelope would be appreciated.) The accounts should be exact, nothing being omitted and nothing inserted in an attempt to make them agree with those already published. Differences between narratives may be of great significance.

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1962.

## INTRODUCTION

BY astral projection is meant the belief that people possess a second, non-physical (and therefore invisible and intangible) body. This is variously called the "astral" (bright) or "etheric" (subtle or highly tenuous and therefore highly reactive) body, the Psychical or Soul Body of St Paul (1 Cor. xv, 35, 44). Since it is normally enmeshed in, or "in gear" with, the familiar physical body, we are not aware of its existence. But many people have become aware of it, for with them the Soul Body separated or projected from the physical body and was used, temporarily, as an instrument of consciousness.

The *Soul Body* consists of matter, but it is extremely subtle and may be described as "super-physical".

The physical body is considered to be animated by a bodily feature that is called "the breath of life" in the Scriptures (Gen. ii, 7; vi, 17) and which we call simply the *vehicle of vitality*. This is "semi-physical" in nature. It bridges the physical body and the Soul Body.

With some people, and especially (though not necessarily) saintly people, the Soul Body is less enmeshed in the physical body than with others (and especially grossly sensual people): their Soul Bodies tend to project fairly readily. With some very few people, also (and these may be either saintly or sensual) the vehicle of vitality is loosely associated with the physical body; it readily projects part of its substance.

Astral projection as a whole, we suggest, may involve either or both of these two bodily features: some projections involve the Soul Body only; others merely represent an extrusion of part of the vehicle of vitality; most are a combination of the two—the Soul Body goes out accompanied by a tincture of substance from the vehicle of vitality. In the latter circumstances the total non-physical body that is released is compound. In all cases it is a replica of the physical body; it is often called the 'double'.

In his book entitled *The Study and Practice of Astral Projection* (Aquarian Press, 1961), the present writer cited 160 cases of this phenomenon from all over the world and covering many centuries. These represent facts—not, of course, physical facts but facts of experience. Two hypotheses have been advanced to explain them, first, that of an "astral" (Soul) Body and secondly, that of a body-image. The first hypothesis, the *objective* one, is as old as the human race; the second, the *subjective* one, is more recent and is held by some psychiatrists, etc. When the latter are told, by patients, that they saw a 'double' of themselves (and the statement is by no means uncommon), the doctor replies, "Ah yes! imagination! We all form mental images of our own bodies. You were 'off colour' and imagined that you saw yours!"

But our book brought to light many facts of experience that, on the one hand, are readily explicable on the objective hypothesis and, on the other hand, are quite inexplicable on the body-image hypothesis. On this account, while it cannot be doubted that we do all form images of our bodies, and that sick folk occasionally suppose they see their own mental images, the other, astral-body hypothesis, is strongly supported by numerous facts. Thus, it is not, as some doctors suppose, a case of *either* the objective *or* the subjective explanation: we maintain that they are wrong in claiming that *all* 'doubles' are imaginary—on the contrary we hold that the facts indicate that many, very many, are objective. Those who say that all are subjective have "emptied out the baby with the bath-water". Moreover, the subjective, imaginary cases, involving sick folk, are of personal interest only; the objective cases are of the utmost importance to the whole of humanity.

Although the 'double', being non-physical, cannot be proved to be objective by weighing, measuring, dissection, etc., the facts of experience indicate that many are of an objective nature, "astral" bodies. They include the following.

Many people, whose 'doubles' were formed in a *natural* manner, made an observation that was not made by any whose out-of-the-body experience was *enforced* (by anaesthetics, etc.): it was that the 'double' left the body chiefly via the head. For example, Miss Blakeley's consciousness "became condensed in the head"; Dr Wiltse's 'double' "emerged from the head"; Mrs "M.A.E." said, "It was as if another body rose up from my natural body, coming out at the top of my head; Miss Peters stated, "I feel as if I am coming out of the top of my head, and I know I'm off!" Muldoon described "a feeling as if consciousness were getting out of one's head", etc. These descriptions of a natural and therefore gradual release of the 'double' (and their absence from enforced and therefore sudden cases) are readily understood if these 'doubles' were objective, "astral bodies", but are inexplicable if they were subjective mental images.

Certain sensations which were described as accompanying certain 'doubles' have the same implication. Some people, e.g. Misses Peters, Johnson and Kaeyer, and Frank Hives, reported a sensation of "*rising*", others, e.g. a Colonel and Mrs Tarsikes, one of "*falling*". We suggest that, with the former, consciousness was in the ascending 'double' while with the latter it was in the body. J. Redgewell, in fact, felt both his 'double' "*rising*" and his body "*dropping away*".

At the actual moment of formation of the 'double' (its projection from the body on our hypothesis) a "blackout" of consciousness was often experienced: some said it was like passing through "a dark tunnel". We suggest that it occurred because, during the process of separation, *neither* the body *nor* the 'double' was available as an instrument of consciousness, that there was a brief break in consciousness just as there is a brief break in transmission when we change gears in a car. A rapid release of the (objective) 'double' merely caused "a blackout": if the process took a little longer, it was like passing through "a dark tunnel". Miss Blakeley described "*a momentary blackout*" after which her

'double' was free from her body; other comparable descriptions include "*a second of blank unconsciousness*", "*a momentary clouding of consciousness*", "*a lapse of consciousness*" and "*a state of utter blankness*". The testimony of an English-woman, Miss Kaeyer, a Bachelor of Music, who had read nothing of these matters, included the following: "*A moment's blankness*, then the feeling of letting go something dense or heavy—it is my physical body." She added, "The blackness of unconsciousness was just long enough for my soul to escape from the physical." An American, S. J. Muldoon (1929, p. 165) said exactly the same: "Just as the actual body leaves the physical, *the consciousness grows dim for an instant*, then comes back again." Mrs Leslie said, "I seemed to float in "*a long tunnel*", Miss Yeoman described "an opening like *a tunnel*", Miss Bazett "*a tunnel*", Miss Okeden "*a long, dim tunnel*", Mrs Bounds "*a pitch-black tunnel*", Mrs Hatfield, "*a dark tunnel*" and Frank Lind's friend "*a narrow, dimly-lit passage*". These facts of experience point to something objective, not to something that was purely imaginary.

Conversely, the "blackout" and the "tunnel" are described by people who were aware of the *re-entry* of the 'double' into the body.

The *natural*, and therefore gradual, formation of "doubles" was often described as involving a most remarkable position in the initial phase and this was not described in any *enforced*, and therefore sudden, case, another difference that points to an objective and not a subjective 'double'.

The newly-formed 'double' first took up a *horizontal position a little above the body*. An American boy of twelve, Muldoon, found his "astral body" "floating ... *horizontal*, a few feet above the bed" (after which it uprighted); the 'double' of the well-known English author, William Gerhardt, M.A., B.LITT., hovered "*horizontally*" over his body; that of the German woman Frau Hauße, "*hovered over*" hers, that of an Australian lady, Miss Stables, "floated in a *horizontal position*" and so on. Why these descriptions (and their absence from forcible ejections) if these 'doubles' were purely imaginary?

Many *natural* projectors (but very few *enforced* ones) observed that their released 'doubles' were not quite completely freed from their bodies, but remained joined to them by an *extension that resembled a silver cord* and several of them realized that the feature corresponds to "the silver cord" of Ecclesiastes (xii, 6). This is inexplicable in terms of a mental image, for some of them saw vitality passing from the 'double', via the "cord" to the body. They said that it corresponded to the umbilical cord in childbirth (where an old *body* gives birth to a new *body*), and realized that, such being the case, its severance meant death—precisely as was said by Ecclesiastes. It is evident that in cases of suspended animation, i.e. pseudo-death, the "silver cord" has attenuated to such an extent that it transmits almost no vitality.

The existence of the psychic umbilical cord, joining 'double' and body, both in astral projection (where a man may be quite well) and at death, and its nutriment-conveying function, are so similar to what occurs at childbirth that they are obviously significant, speaking of both an objective 'double' and the

survival of the soul therein. We classify the descriptions of the projectors under various headings and it is clear that they are explicable only on the basis of a 'double' that is objective in nature—a *Soul Body*.

With regard to *form*, several (e.g. Mrs Joy and Dr Carrington) described seeing merely "a cord" (and said it was about half an inch wide). "T.D." compared his to "a smoky string", Stuart-Young his to "a thread". Huntley considered: "I am sure that, had a feeble thread between soul[-body] and [physical] body been severed, I would have remained intact" (i.e. the soul would have survived the death of the body). The Tibetans also observed that "a strand" subsisted between 'double' and body; a woman described hers as "an almost impalpable cord". In America, Mrs Larsen saw "a current of vital influence", and in England, Miss Kaeyer "a connection" between 'double' and body. Like Huntley (and Ecclesiastes), Miss Kaeyer realized that, once it was "loosed" the re-entry of the 'double' into the body would be impossible: she said, "This is what death means."

Since, (as is shown below) the "cord" is essentially an extension of two separated bodies ('double' and physical body)—and a 'double' that has this remarkable extension can scarcely be imaginary—it is not surprising that the "cord", like the 'double', or "astral body", is described by those who observed it as *luminous*: one man said it was "like a beam of light"; Fox observed "a shining silver thread", while Mrs Tarsikes saw "a silver cord" which was "shining white" (and about half an inch thick). The "cord" of Mrs "Prothero" was "slightly luminous" (and about a quarter of an inch thick). Mrs. Alice Gilbert saw "a cloudy-looking cord". When I asked Mrs Brown if, when out of the body, she had seen the "silver cord", she replied, "Is it a cord? To me it is just a stream of light". Dr Paul Brunton saw "a trail of faint silvery light" and observed, "This psychical umbilical cord was luminous". An American, B. B. Wirt reported seeing a "silver cord or chain". A Latvian, Fred Rebell (a sceptic prior to his out-of-the-body experience), observed, "a thin, slightly wavy and speckled luminous ribbon". Sculthorpe noted the presence of "a silver cord" and Mrs Williams saw "a shining white cord" (which was two-to-three inches wide).

Many noticed that their "silver cords" were elastic (permitting the 'double' to move without restriction). This is not surprising if, like the 'double' of which it is an extension, it consists of a semi- or super-physical substance). A Frenchman, the Rev. Bertrand, saw that his 'double' was attached to his body by "a kind of elastic string". An American, Muldoon, observed "an elastic-like cable" and an Englishman, Dr Simons, "an elastic force". Edwards felt "the pull of the cord, as though it were made of stout elastic". Mrs Leonard noted that, as the 'double' neared the body the cord not only becomes "shorter and thicker", as would be expected from an extension, but also "less elastic", agreeing with the statements that when the 'double' gets very near the body it tends to re-enter it—in fact, it is often "sucked" back.

The statements of astral projectors concerning the function of the "cord" agree with each other. Dr Brunton compared it to the umbilical cord. Gerhardt,

(who described it in several significant terms—"a strong broad ray of dusty light", "an uncanny tape of light", "a lighted cord", "a thin ray of light" and "the silver cord"), said it was "like the umbilical cord", by means of which the body was kept breathing. Mrs Cripps was among those who observed vitality pulsating in her "silver cord".

Many projectors observed that, when the released 'double' was about to re-enter the body, it first assumed the remarkable *horizontal* position that it had taken up when it first left the body: When returning, Edwards said, "I hovered above", Burton "floated above" the body. Dr Ostby's 'double' was "laid horizontally" before re-entering the body. These cannot have been imaginary 'doubles'.

Again, many projectors noted a "blackout" or the feeling of passing through a dark tunnel when their 'doubles' re-entered their bodies (just as they had on their release—again, for a short time, neither body nor 'double' was available as an instrument of consciousness). Mrs Dowell said, "I blacked out", another lady stated, "I seemed to fall asleep." Miss Johnson said, "Everything was blotted out for a while." Frank Hives described "darkness", Miss Addison "a moment of darkness" and Carrington's friend "a moment of blackness". The 'doubles' of Miss Johnson and Percy Cole evidently took a little longer to re-enter their bodies; they said it was like going down "a dark tunnel".

Repercussion when the 'double' re-enters the body suddenly and quickly, also indicates an objective and not a subjective 'double'—the effect may be compared to that of a severe clutch on a car. Many projectors who became frightened when out of the body returned with a "shock", a "start", a "jerk", a "jolt" or a "crash". More severe shocks were also described: Mrs Cripps, an Englishwoman, felt as though "split through the centre of the body"; another, Mrs Leslie, stated: "I felt as if my whole being were being split in two." The American, Muldoon said exactly the same—"As if I had been split open from head to foot."

Projectors found that the density of the 'double' varies according to a number of factors, a feature that indicates objectivity and not subjectivity. One factor is its proximity to the physical body. A second is physical robustness and a third is mental and moral nature. A man who releases a particularly dense 'double' is also said to have a particularly strong and thick "silver cord"-extension, one which is liable to transmit impressions from the 'double' to the body. This is, of course, highly reasonable. There are cases in which a (particularly dense) 'double' has been struck and the impact passed along the "cord" and caused injury to the corresponding body. These are only a few of the many facts of experience that indicate a 'double' that is objective in nature. We now cite 222 further cases of projections.

## A—Natural Out-of-the-Body Experiences

### I—PEOPLE WHO WERE QUITE WELL, CASES 161-285

#### CASE NO. 161—Mrs J. Douglas Newton

OUR following eight cases are concerned with children (who cannot have obtained suggestions from reading etc.). It will be remembered that Muldoon had his first projection when 12 years old. Mrs Newton (*in litt.*, Oct. 7, 1960) said, "My son, then 8 years of age, who had never heard of anything of this sort, had gone to bed one night and was lying reading. Suddenly he called rather urgently for me. I found him sitting up, rather scared. He said, "Such a funny thing has happened. I was just lying reading when I felt I was rising into the air. I seemed to go up near the ceiling. Then I looked down and could see myself lying in bed. I came slowly down. Then I called out".

"I assured him there was nothing to be afraid of, and that it sometimes happened to people.

"My father ['double'] was also seen several times when he [physical body] was asleep in bed and on one occasion actually woke my brother and his wife."

#### CASE NO. 162—B. Barrett

Mr Barrett, of Ringwood (*in litt.*, Oct. 5, 1960) said, "I was between the age of 11 and 12 years (now 33). I was in perfect health when one night I found myself looking down at my earthly body and could not make out why it was not lying there dead as I thought. But I did not wander away from it. It was some time before I could tell my parents, as I thought they would think I was making things up, but when I did they were very puzzled."

#### CASE NO. 163—F. E. "Hallstead"

Mr "Hallstead" sent the following (*in litt.*, Oct. 4, 1960): "I am now well over 60 years of age, but I remember my first out-of-the-body experience very clearly. I was 7 years old at the time and had heard nothing of such things. The time was an early summer morning in 1902. I woke in the curtained daylight and felt very thirsty. I ['double'] slipped out of bed and went over to the washstand where drinking-water stood in a carafe. But the carafe was empty. So I then went to the window and peeped through a gap in the curtains, looking at the garden in the early sunlight. Then I passed back to bed and immediately received a shock at seeing it occupied. On my bed lay the body of someone in

deep sleep and I was further amazed to see it was *myself*. This *shock* must have touched off some kind of automatic response, for I felt suddenly and quickly drawn up in the air and, with my feet at the feet of my body, I was quickly laid down into it. Then I awoke in it, puzzled, uneasy and not a little frightened. Since then I have experienced the same sort of thing many times."

Mr "Hallstead" stated, "The above letter is honestly and factually written."

CASE NO. 164—Mrs Florence Roberts

Mrs Roberts sent the following (*in litt.*, Oct. 4, 1960): "I have had many out-of-the-body experiences *when a child*. ... I found myself above my physical body on the bed. During these experiences I used to examine myself [= 'double']. I found I was quite solid apart from my physical body—in fact, so real that I was amazed. Because of frequent out-of-the-body experiences I was able to get a closer look at my other self: the skin was the same, breathing, etc. *an exact replica of my physical body*. It was an amazing experience. Well, *I was quite used to these experiences as a child*. I still have them, but not quite the same.

"At one time I found myself ['double'] outside the house but suspended above the roof-top and ... became conscious of everyone in the world. ... I seemed to be conscious of their thoughts. ... It seemed as if *my consciousness had expanded and I felt strangely linked with all the people in the world—as if their thought-consciousness belonged to me also*. [Compare Scott, No. 322 and West, No. 335.]

CASE NO. 165—The Hon. Mrs L. E. Lambert

Mrs Lambert, of Ower, Hampshire, sent the following (*in litt.*, Dec. 2, 1961): "Having recently read your very interesting book, *The Study and Practice of Astral Projection*, I felt I ought to let you have my own out-of-the-body experience. I am now 59, quite ordinary, and this experience took place when I was between 9 and 11 years old.

"I was in bed in the night nursery at the time having the usual supper of a glass of milk. It was about 6.30 p.m.; the windows were open and the room fully daylight. I was lying perfectly happy when *suddenly I shot out of my body*. I ['double'] *lay about six feet up, looking down at myself [body]*. I was very happy and feeling very free. The one in bed looked also quite happy. I had just decided to take off and leave that one and was feeling a terrific urge to go upwards when I heard a voice commanding me to go back. *I obeyed against my will*. *To this day I can still feel the sensation of trapped dullness as I filtered back into what seemed dense trappings*."

CASE NO. 166—Mrs Q. Gray

Mrs Gray, of the Cape, South Africa, sent the following (*in litt.*, Oct. 24, 1961): "Many years ago, *when I was a schoolgirl*, it was a brilliant moonlit night

and we were all sitting in the garden with some visitors. My mother asked me to go indoors and make some tea. As I got up to go, my father was talking, half reclining in a deck chair. I did not turn on any lights as the moon was so bright. On my way to the kitchen I passed the open door of the bathroom. Moonlight streamed through the window, and standing at the basin, washing his hands, I saw my father! I was transfixed with amazement. He [= 'double'] looked as solid as anything round about. Yet I could hear his voice coming from the garden. As I looked, the figure vanished, and I fled outside, refusing to go into the house again until the family came in too." Another experience of Mrs Gray's was as follows.

"One night last summer I was lying in bed unable to sleep. It was a very hot night—still and oppressive. I tossed about for a while and then decided to stand at the window and get a breath of cool air from the sea. The moon was high and shining into the room. Suddenly our cat rushed round the corner of our guest-room that stands alone in the garden, detached from the house. The cat was closely followed by a huge dog I had never seen before. The cat leaped through the bathroom window that is always left partly open, and the dog jumped up after it. I leaned out of my window to see if it would jump right through the window too, but it dropped back, and, as it did so, *it saw me and came towards my window*. I tried to shut the casement, but, to my consternation, *my hand went right through the fastener!* I looked back into the room, meaning to see if my husband was awake—and then forget all about the dog, for *there on the bed lay my body, soundly sleeping, next to my husband's body!*

"I went and stood beside the bed, and looked at my body as it breathed deeply and regularly. I noticed that my hair was clinging damply to my perspiring neck and *I put out a hand to move it and instantly I was inside my body and wide awake*." [This is highly significant: Oliver Fox, Margaret Newby, Mrs Leonard and others found that if their released 'doubles' got too near their bodies—and especially if contact was made—interiorization occurred automatically. These 'doubles' cannot have been mere body-images.]

"Several years ago I had a sister in the last stages of tuberculosis. She lived with my parents in Kimberley. I was married to a farmer in the Transvaal. On the morning of May 24th of that year I overslept. I found myself in my sister's room. Her bed had been pulled right into the middle of the room, and I was surprised to see her lying on her right side, almost on her face, with her left arm dangling over the side of the bed. This surprised me because she had no right lung and found it painful to lie on that side. I knelt beside her and held her dangling hand. Her eyes opened and she smiled and said, 'Oh Bet., I'm glad you've come! I've been so frightened! I'm dying!' 'There is nothing to be afraid of,' I said. ... She smiled again and snuggled into her pillow and said, *sleepily*, 'Thank you, I know you are right, I am so tired and not afraid any more.' *I woke up then with the knowledge that my sister had just died*. Two days later we heard that she had died on May 24th at 7 a.m. I later questioned my mother and I learned that Lilla's bed had been put in the middle of the room for



case of nursing and that when they found her body that morning it was lying on the right side, almost on the face, with the left arm dangling over the side of the bed." Mrs Gray concluded her account as follows: "*These occurrences have convinced me, beyond all doubt, that my body is just the animal I use to go about this world on—in—and that I myself am a completely separate entity from it.*"

CASE NO. 167—Mrs Rosemary Buddle

Mrs Buddle, a qualified teacher of music, who is well known to and highly respected by the present writer, gave him an account of a *very vivid, and consequently well-remembered childhood experience*. Since it was obviously that of having seen her (sleeping) mother's exteriorized 'double'—much as is described in the case of Mrs Garrett's nurse, King Gotran, Hugh Miller's cousin, etc.—he prevailed upon her to write an account. *The experience occurred when she had no knowledge whatever of psychic matters*. It was only recently that she realized its significance.

"I was about the age of *twelve to thirteen*. I was sleeping with my mother in a room with windows at the east and west ends. Both windows had drawn curtains. The head of the bed was at the south.

"I awoke during the night and became aware of (as I thought) my mother walking from the direction of the east window along by the foot of the bed. I sat up and whispered 'Are you all right?' but received no reply. I was watching her, expecting her to turn and get into bed, when, happening to glance down, I saw my mother *in a sound sleep* by my side.

"I felt literally petrified and quickly lay down, pulled the bedclothes up, scarcely daring to breathe. I must have eventually fallen asleep."

CASE NO. 168—Mr George Sandwith

Sandwith (*Magical Mission*, The Omega Press Ltd., 1954) as a boy of 6 had strange experiences. He said, "No sooner did I fall asleep than it seemed as if a horror were stirring in its lair, preparing for the sport of pursuing a small boy. ... As I lay there a voice said, 'All you have to do when you go to sleep tonight is to say to yourself, 'It is only a dream and I can wake myself up!' ... That night I ate my bread and milk with a feeling of elation. Was it possible that the magic formula would work? ... Suddenly I found myself in a lonely place where there was a growing feeling of anxiety. *I found myself looking down at myself*. ... The formula came up with a rush! 'It is only a dream and I can wake myself up!' I woke with a sense of triumphant joy ... thereafter the fear of ordinary nightmares departed ...

"Have you ever been to Paradise? If so, the memory will remain with you until you die. As a young child I used to go there sometimes in a dream which was always the same. I would find myself lying on a sandy shore on which palm trees were growing. *Everywhere there was a wonderful light, but no sun*. ... Other people besides myself lay about on the sand. ... I realized they were friends of mine

and that we had known each other for a long time. ... *We got in touch by directing our thoughts to each other*: this made speech unnecessary [= telepathy]. ... *On the rare occasions when I experienced this dream I awoke with a feeling of ecstasy*. For a long time I would lie still thinking about the wonderful friends and the marvellous country I had just left. Then slowly the pangs of loss mounted. *Why did I have to return to this horrible earth?* ...

"Years later I remembered reading that the Abbot of one of the Zen Buddhist monasteries in Japan taught the monks through the power of telepathic thought and that speech was forbidden. From the moment of reading that account I knew that there must be Eastern peoples who possess knowledge outside Western experience.

"My troubles really began at four and a half years old, two years before the wonderful voice spoke to me. I was sitting on the floor of the nursery surrounded by my toys. Mamma had told me ... a new nurse was coming to look after me. ... The door opened and in walked a woman who said, 'Now, my boy, you will put all your toys tidily away at once, and from now on you will learn to do exactly as you are told.'

"On another occasion I was ... letting my imagination wander at will. ... Today I was a member of a large rookery in the shrubbery ... what fun it would be to be a rook instead of a small boy at the mercy of a harsh female [compare the aunt whose harsh treatment of Mrs Garrett, No. 75, caused her 'double' to leave her body]. ... In my mind I saw my brothers and sisters of the rook family wheel in the sky overhead, and then *a feeling of intense excitement overcame me. I felt myself becoming rigid* [= shedding the physical body]—the rooks looked far more real and I was becoming one of them. *Then there was a struggle as something fell on my chest with a soft plop and sank down into my body* [= re-entering the physical body]. What cared I? Never before had I experienced such a thrill of excitement, for was I not actually experiencing what those rooks were feeling?

"One night I was sleeping in a tent. ... I knew that I was about to undergo a psychic experience by the prickly feeling of my skin. ... In the darkness I saw a light approaching: it was like a white screen on the 'movies'. As it grew larger I saw that it was a bedroom scene. It came right up to me and *I found myself actually inside the room, floating about under the ceiling*. ... *Then I floated downstairs, through the hall and into the dining-room*. The furniture was made of light-coloured pine and I suddenly realized that this was somewhere in America. A man and his wife were at breakfast. ... *I was up on the ceiling and they could not see me.*"

CASE NO. 169—Richard Dixon

Mr Dixon said (*in litt.*, Oct. 5, 1960): "With reference to your article in the *Daily Sketch*—these sort of things have happened to me since I was about 12 years of age. ...

"The last one (1958) was the most impressive to me. One night I was in bed

and I don't remember going to sleep but must have done so because *I deliberately got up (spiritually) and walked away from my own body*. I went somewhere—where I don't know—with a very finely-built gentleman. I returned, stood looking at myself on the pillow and said, 'I look hot and shouldn't have my arm over my head like that, should I?'

"The gentleman told me I must return now and I deliberately moved into my own body again.

"I am noted for my clear-headed and calm nature. I have no doubt that I can and do leave my body at times and feel refreshed for it."

CASE NO. 170—Peter M. Urquhart

Mr Urquhart, of Rosedale, Toronto, Canada, sent me two experiences (*in litt.*, Nov. 19, 1961). The second, an enforced experience, is cited on another page. Mr Urquhart was given *The Study and Practice of Astral Projection* and, having glanced at the Preface, sent his account before reading the text.

He relaxed on a sofa: "Suddenly, and yet quite smoothly, I left my body. I was aware that all the natural processes—breathing, heartbeat—had stopped in my physical body, but I did not feel in the least worried since I knew that *I* was very much alive. After a time, I came back into my first body, but it felt a different shape—just in the way one notices *by the feel* if one puts on a different glove or hat than one usually wears.

"After this I went outside and found myself out of the body again. *This time the sensation was like being in a balloon, attached by a cord somewhere in the region of the navel, like the umbilical cord*. It was a bitterly cold day in February, yet though I had my coat open and could sense the cold striking my [physical] body, it had no effect on me ['double']. This latter fact struck me particularly, as I am usually sensitive to cold. There was a sense of exhilaration throughout the experience. Finally, a street-car came along which I had to take and the experience ended."

I wrote to Mr Urquhart and said, "On p. 3 of your letter you describe 'a cord somewhere near the navel, like the umbilical cord'. *Did you see this 'cord' before or after you had read of it anywhere?*" He replied (*in litt.*, Dec. 6, 1961): "I quite appreciate the significance of whether or not the person has heard or read of these matters before experiencing them. In my case, *I can say that after the first experience I realized what was meant in Ecclesiastes, by 'the silver cord'*. At the same time, I had read that famous verse and it had remained in my mind, but until the experience I had not the slightest idea what it meant; it just seemed a poetic image. Certainly I had no idea that it referred to a link between body and soul, and I had no idea of this separation until I actually experienced it myself. As you know, these experiences bring their own authority and understanding with them, and when I had been out of the body I knew that if the 'cord' was ever 'loosed', I would be cut off from physical life—or dead, as we call it. ...

"Until I had some personal experience of such matters, I was rather a sceptic, regarded thoughts of personal immortality as 'wishful thinking', and although

I valued the Bible for some of its ethics and the beauty of its language, *I had no idea that it contained a practical, inner meaning. In my case, theory came after practice ... It seems to me that your work—the building up of a large body of evidence to show that these are quite normal experiences—is of great value.*"

In a recent letter (Feb. 21, 1962), Mr Urquhart said, "I have received a copy of *The Supreme Adventure* and find it, so far, a great help, e.g. the going through a tunnel was exactly what I experienced myself and I have never read it anywhere until I started your book."

CASE NO. 171—G. A. Ibbetson

Mr Ibbetson published a narrative in *Psychic News* (Aug. 12, 1961). He said, "I awoke during the small hours of the morning to find myself ['double'] in a sitting position on the roof. ... *I noticed that a cord, which appeared to be about one inch in diameter, was attached to the back of my head and, stretching down the roof, disappeared over the edge. To the exclusion of everything else, this cord immediately aroused my deepest interest. I was particularly anxious to know where it led and what (if anything) was at the other end of it. Why, in fact, it was there at all?*

"With the object of finding out, I ['double'] descended the roof and saw that it entered my bedroom window which was open at the top and had the curtains drawn back. ... I passed from the roof, through the open window, and was standing by my bed. It occurred to me, some days later, that this would have been a physical impossibility, but it did not strike me so at the moment. *It all seemed quite natural.*"

"At this point I noticed that everything in the otherwise dark room was clearly illuminated in a steady, whitish light, which seemed to come from the cord itself. And then it was that I got the major shocks and surprises of my life, for I found MYSELF standing on the floor looking at myself asleep in bed! During this time I was fully conscious, fully awake and keenly aware of my surroundings: it was all far too real in my considered opinion to be a mere dream.

"I saw too, that I was lying on my right side and had one hand underneath my cheek. But perhaps the strangest part of this most curious experience was that the cord which came out of the back of my head entered the forehead of the sleeping physical body, so joining the two beings together. Then everything went black and I awoke normally in bed. At once I noted that I was lying on my right side and that one hand was, in fact, beneath my cheek. I got up and went over to the window and saw that the night really was moonless and dead-still, just as I had previously seen it to be. But the whitish light from the cord was no longer there. The foregoing ... suggests that when the cord is broken and death takes place, that we, ourselves go on."

CASE NO. 172—Margaret Argles

Mrs Argles, of Bognor Regis, sent this (*in litt.*, Oct. 3, 1960): "At one time I worked in a shop with one assistant. As I was leaving one night, she was about

to mount a pair of steps to close a fanlight. I left her. When I saw her in the morning, she said, 'Well, you are lucky to find me here for, after you had gone last night, I got to the top of the steps and overbalanced and fell off. But the strange thing was that I found myself ['double'] standing on the top of the steps, looking down on my body, lying on the floor. *There was a cord [= the 'silver cord' of Ecclesiastes] connecting me to the body on the floor.* After some difficulty I managed to get back into my body and regained [physical] consciousness."

## CASE NO. 173—Mrs Vera Oates

Mrs Oates, of Northampton, wrote (*in litt.*, Oct. 4, 1960): "I was amazed today when my daughter brought in the *Daily Sketch* and said, 'Look, Mum, this is what happened to you!' For although this thing happened over ten years ago, I don't think anyone ever believed it—in fact, lots have laughed at it! It is the sort of thing that has never happened to *them* and until reading your article today I didn't know it had happened to *others*!

"The thing was this: *in the early hours of the morning* I was suddenly wide awake, but, to my amazement, I ['double'] was hovering between the ceiling and the bed. I looked down and saw myself (physical body) on the bed. *I was still attached in some queer way [by 'the silver cord']*. I was swaying first towards the ceiling, then down a little, then gently towards the window. This gentle floating feeling, quite pleasant but bewildering, kept on for some time. *Always I felt as if attached to my body somehow.* I was a little scared. I kept thinking 'Please let me go back!'—and suddenly *I was!* I was never conscious of the journey back, though.

"How I've been laughed at over the years! Today I feel happy as you have explained it all!"

## CASE NO. 174—Mrs G. Teakel

Mrs Teakel, of Weston-super-Mare, sent this (*in litt.*, Oct. 6, 1960): "I have many times been outside my body and found it a lovely experience. *It happens mostly around 3 a.m.*

"On one occasion I was floating away upward and could see, on one side, the rising sun and on the other some mountains. I hovered between the two, then decided on the mountains. As I floated towards them, *I felt a great pull or tug inside my chest [= the 'silver cord']* and awoke, sadly disappointed.

"Another vivid remembrance—I floated up to the ceiling, out of the door and into someone's sitting-room. I examined all the furniture etc. and made a mental note of the heavy lace curtains, saying to myself, 'I am out of myself, this is real!' I felt the same *pulling sensation* and awoke."

## CASE NO. 175—Mrs M. Harris

Mrs Harris, of Reading, sent the following (*in litt.*, Oct. 5, 1960): "I ['double'] have left my body many times, walking round the room and looking at my

body which is *joined by a cord [the 'silver cord']* ... I did not want to come back to my body, for it is a lovely experience of freedom and happiness.

"I am just an ordinary woman but the comfort I get from this knowledge far surpasses all that people get from books."

## CASE NO. 176—Robert A. Jebb

Mr Jebb published his experience in *A Business-man's Experiences of the Truth of Life After Death*, Aird & Coghill, 1925, p. 52. He said, "Just before I went to sleep, I felt a curious fluttering about the heart and before I knew, I was out of my body and walking about the room. It was a strange sensation to see my own body lying on the bed. I wondered how I could get back into bed again; but very soon I found myself back in my body again." He added, "I walked round the room twice when out of my body. I felt myself in every way just the same as I was in my body."

## CASE NO. 177—J. McCormick

Mr McCormick, of Glasgow, sent the following (*in litt.*, Sept. 3, 1961): "I have just finished reading your article in the May 27 issue of *Psychic News* on astral projection. ... I had an experience about three weeks ago which I believe to have been a projection. I had retired to bed at about midnight and, as usual, lay awake thinking over various matters (all very mundane, I should say).

"*I am usually in good health* and ... on this occasion I felt extremely well and mentally exhilarated. The sensation of extreme well-being increased and I became aware of a great feeling of lightness. At this point an odd, but very pleasant feeling of energy started to build up about the area of the *solar plexus*. This sensation was so intense that I became convinced that power or energy was being released from my body—I was almost convinced that it was taking *tangible form* [? = *ectoplasm*].

"When this sensation had built up for some time, the feeling of lightness increased. (I remember now, as I write, that there was a rushing or roaring sound in my ears, also rather pleasant.) *My consciousness, at this stage, appeared to become dual*, with the emphasis growing on what I assume to have been my actual consciousness. Now, while I was still aware of the weight of my physical body on the bed, and the sensation of energy coming from it, *I [= 'double'] suddenly rose ... horizontally from the body. At this point, still horizontal, I appeared to swing round in an angle so that I lay diagonally across the bed, and over the physical body* (rather like a ship at anchor).

"I must digress here to say that, for about six months past, I have found myself ['double'] lying in this rather odd position almost every morning, on awakening from a normal sleep. On checking, I find the position to be almost due north and south. This may not be pertinent to the subject, of course.

"Having reached the position described, *I then found myself ['double'] moving backwards, still horizontally, away from the bed and ultimately from the room and the building itself.*

"At this stage I appeared to 'reverse' and now moved forward and upwards and with accelerated speed. I now had a very definite impression of moving over the city. I could see streets, etc. I must point out that, although I was delighted that this was happening to me, and I wished to prolong the experience, I was apprehensive on two points: (1) I knew that someone was due to arrive back in the flat between 12 and 1 a.m., and was afraid that this person might slam the door, thereby shocking me back too quickly. ... (2) I was still convinced that the energy which I had felt extruding from my diaphragm had taken tangible form (something rather like ectoplasm). I imagined—and I anticipated—a rather embarrassing session with my landlady the following day. I fully expected the bed on which I lay to be saturated with some kind of odd substance. These thoughts were in my mind as I felt myself to be travelling in the astral plane and therefore possibly I returned sooner than I would have wished.

"On returning, I experienced no shock but found myself 'fusing' or 'merging' with no difficulty but with a definite feeling of disappointment. Having returned, I found myself in a state of exhilaration and with a desperate desire to repeat the performance. I tried to do so voluntarily, without success.

"After I had calmed down somewhat, I rose, switched on the light, and found, to my relief and surprise, that there was no sign of the 'ectoplasm' which I had anticipated finding on or around the bed. (Compare the case of Dr Whiteman, No. 244).

"This is a rather long and not very scientific account, I'm afraid. But it may be of some interest and *I should certainly like to know if it corresponds with your knowledge of astral projection.* At the time it happened I was in no doubt of the reality of the experience, but the passage of only a few weeks, (together with the scepticism of a friend to whom I incautiously related the affair) have taken the bloom off my initial enthusiasm. However, I should still like to know more."

I replied to Mr McCormick (Sept. 11, 1961) and asked, "Did you know about astral projection *before* having the experience?" He replied, "Yes, I did have previous knowledge of astral projection—but I can assure you that nothing was further from my mind at the time of my experience."

#### CASE NO. 178—Mrs Rene Abrahams

Mrs Abrahams, of Pricelet Street, London, E.1, sent the following (*in litt.*, Oct. 10, 1961): "Today I have taken from the public library your book *The Study and Practice of Astral Projection*, and I see that you would like any reader to write to you if they have had any experience that correspond with those described in the book.

"Well, I think I must have been having them for quite a number of years

but put them down to nightmares owing to the fact that I knew nothing about astral projection. My experience is that I have no knowledge whatsoever of having been out of my body, but I always have a dreadful whirring noise in my head and I am being whirled around and around appearing to come from somewhere high up and I am conscious in my dream, as I think it is at the time, of saying to myself, '*I must be dying* or I can't come out of this spin' [= 'double' separating] as I never think I am going to awake from them, and I am surprised when I find that I do, as they are terrifying at the time.

"One night last week I felt myself [= 'double'] beginning to float upwards and I said to myself, 'Oh, no! Not that!' so I just came down.

"Now, after reading your book, it all seems very clear that I have been having out-of-the-body sessions, though I have no recollection of them—only the sensation of coming back again.

"In fact, I wrote only a few days ago to someone who is quite a famous person in psychic circles, asking if he could help me why I should have the sensation of floating. I am unable to tell you his name, as he would be furious. ... But it is beside the point. I just mentioned this so (that), if at some later date this needs to be confirmed, he may ... prove that *I had this floating feeling before I read your book.*"

#### CASE NO. 179—"H.W. F." of Kent

"H.W.F." sent the following (*in litt.*, Nov. 21, 1961): "One morning, after a sound night's sleep, I 'awoke' to full consciousness but was not using my physical body at all, although I was aware of its existence lying in the bed. I could not say with certainty that I was either 'inside' or 'outside' the physical body—the question never arose because I was in a different realm of consciousness.

"All I could see was that I was surrounded by a lovely golden light, a voice I seemed to know and love was speaking to me. It was a voice at once strong, yet gentle, dispassionate but loving, and full of the simplicity of great wisdom. All I can now remember of the actual words spoken is that, as the light began to fade, I heard him who I now take to be my spiritual guide say, 'You must return now, my son!'

"As the glorious light faded I became increasingly conscious of myself as being re-absorbed into my body. Mentally I tried to reach out to hang on to the light, but it was of no avail and I was soon wholly re-orientated and back in the physical world again.

"Naturally, I have often wondered how best to describe, within the limits of human language, how this return of consciousness from what I took to be the celestial regions was effected, for it was not a question of stepping back into the body or anything like that. The nearest analogy I can arrive at is the simple one of the operation of an egg-timer, but it must be borne in mind in reading the next following paragraph that even this analogy is not wholly accurate, for

the state of consciousness in which I found myself could equally well have been an 'interior' one, i.e. I was quite unaware of my actual position in space, and it was not necessarily 'outside' or 'above' my physical body.

"Normally one's awareness or consciousness (which may be regarded as the soul) is wholly within the bottom section of the 'egg-timer'. When I 'awoke' on this occasion, however, that consciousness (or perhaps it is more accurate to say 95 per cent of it) was not within the bottom section (the physical body) but within the top section which I took to be some spiritual vehicle, although I was not aware of possessing any particular shape.

"Almost immediately I received the news that I must return, and although I was decidedly unwilling to do so, I had no control over the matter and my consciousness (and) seemed to be running out or unfolding (I am not sure which is the better description) out of the top section into the bottom one. In other words, I became decreasingly conscious of the light and increasingly aware of the body until, after a few seconds, 'I' and the body were as one again.

"This was the most convincing experience I have ever had that the 'I' can function independently of the body, and therefore it presumably transcends, and remains, an essential entity despite the death of the physical vehicle."

#### CASE NO. 180—Miss Nancy Mary Everett

Miss Everett sent the following (*in litt.*, Oct. 9, 1961): "My mother, who had been ill for years, 'passed on', Xmas Day, 1930. I was greatly distressed and anxious to know and understand into what sort of dimensions she had gone. Never having read any books on the subject until yours, with no one who understood who could discuss the position with me, I failed to get any comfort until the following occurrence, several years later, which has contented me ever since.

"I had been space-travelling and arrived suddenly to an open space, in brilliant sunshine with no glare. Before a long, low, white cottage stood my mother, looking much younger and so happy, shielding her eyes with her hand, and looking very expectantly up into the distance. Behind the cottage and sunshine and green grass appeared to be many trees. ... I called 'Mother, oh Mother I've found you at last!' Such was my relief. She only replied, 'Yes—but you cannot stay here, you must go back!' She did not seem to want me. I awoke weeping in bed. I do not recollect whether, on this occasion, I experienced that hard click at the top of my head—frequently I do. Sometimes I awake in bed before my inner self has completed properly the entrance—and it always hurts and I feel as if I am partly outside myself. The latter is an expression I have used for years without understanding.

"Although I know so little, beyond my own discoveries, of these journeys, nothing or nobody will ever convince me that I did not find my mother—and death will be my last adventure from here."

#### CASE NO. 181—Mrs Myles Reese

Mrs Reese, of Codsall, Staffs., sent the following (*in litt.*, Dec. 5, 1961): "For many years I have visited the other world in my sleep and, though I feel convinced that most of us also do, perhaps only a few, like myself, bring back clear recollections of it. Why do I know it is not a dream, a fragment of my own imagination? Well, because the people I meet are the same yet wholly different from when they were on earth. They are completely changed and yet I know them. They look many years younger, far healthier, with brighter colouring and firmer skins. ... It is like seeing an Old Master after it has come back from the cleaner, with all the colours restored.

"The first time I went over was in the 1914 war. I met a young cousin, a childhood friend, who had been killed in France. He took me by the hand and led me across a stretch of open country towards a house where he was living, but before we reached it I was pulled back to earth. It was the glorious light, so different from anything I had ever known on earth, that convinced me that what I had seen was real. It was a radiance indescribable; no glare, no shadows, only a lovely shimmering light.

"A few years later I went over again and met my mother-in-law who had died. When I knew her she was an old 70, but in this other world she was barely 45, and yet I knew her. She was in a dimmer light in a room with two other women, strangers to me. She appeared to be amazed to see me and asked how I had come. The light was similar to that on a dull, late winter's afternoon.

"I met my father after he had died. Again he looked 30 years younger but he was in a dark place.

"When my husband died I went over far more often. The first time, a few weeks after his death, he met me supported on either side by two of the angels or guides. It, too, was a dark place but he looked years younger and well. We had a talk together and after that I seemed to live there—this life was the dream, the other the reality. Gradually he drew back in lighter places, generally in a garden, but once in a house. ... Then either I was told or woke into the knowledge that I had work to do here and I couldn't do it while I was living in the after-life, so gradually the visits grew fewer or perhaps I did not bring back the memories so easily.

"Last summer I met my husband again: this time in the lovely radiant light I had seen my cousin in so many years ago. He led me towards a wonderful building. ... We were both dressed in white robes. ... I could sense the dark world beyond me and knew that I had to return to it.

"There have been other experiences when I have met people who died and when I have wandered through the place of outer darkness, where there is weeping and gnashing of teeth and where there is great depression. I think I have tried to work there among these unhappy ones [= 'co-operation'].

"As regards leaving and re-entering the body, I generally go and return without knowing anything about it—but there was one occasion when I tried to force

a passage and *I felt I was trying to get out of a tight sack or glove*. [Compare Mme Bouissou, No. 277—"a kind of narrow sheath" and A. M. Bain, No. 301, "like drawing a Yale key from a lock"]. *I got my head and shoulders free when a guardian angel, who was standing by, said, 'You mustn't do this—you are not ready!'*

"The coming back is generally easy and unconscious, but I have sometimes felt a hurried rush so much so that *my body seems to jump in the bed and I wake with a sense of shock.*"

CASE NO. 182—James Moore Hickson

Mrs Aileen H. Cooke, of Torquay, kindly told me of this case. "Mr Hickson, author of *Heal the Sick* (Methuen, 1924) told us:

'(1) That he used to help people during (his) sleep [= 'co-operation', as with Mrs Reese, Case No. 181]. Sometimes he had clear recollection of this. Once he came back to his body, saw it lying on the bed and did not want to go back to it. He had felt so buoyant and free out of the body. He prayed that he might not have to return. Then he heard: 'My son, you must go back! The work is not finished yet!'

'(2) He was sent, in sleep, to help a woman in great distress. She was about to do something she would have regretted ever afterwards. He was able to dissuade her and give her a better outlook. On his way out to Australia they (Hickson and the woman) met on board the boat and they recognized one another. The woman was overjoyed—"It is my Mentor" ... Prior to this they had never met in the flesh.'

CASE NO. 183—Mrs M. F. Hemeon, M.B.E.

Mrs Hemeon sent two out-of-the-body experiences. In one she was very near to death and it is given on another page. In the present one she was quite well and had merely relaxed body and mind. She said: "Suddenly I felt myself [= 'double'] 'swimming' up out of my body. I looked down and I was out of it as far as just above my knees. I was very startled, and by an effort of will ... returned to my body. (N.B. I am a powerful swimmer and the feeling was more like returning to the surface after diving than floating—there was a distinct feeling of moving through a resistant medium.)"

CASE NO. 184—J. A. Lilley

Mr Lilley, of Streatham, sent the following (*in litt.*, Oct. 4, 1960): "In 1936 my work took me over to the other side of London. ... I retired at about 9 p.m. As I lay in bed I could hear my wife in the kitchen preparing the breakfast-table for the following morning. I was not asleep. I was lying comfortably relaxed when suddenly I felt four pairs of hands slide beneath me, two pairs on either side [= 'deliverers', aiding the 'birth' of the 'double' from the physical

body and corresponding to earthly midwives]. I ['double'] was then lifted clear of the bed and, when in mid-air, I was turned completely around. So realistic was this experience that I wondered what would happen when my body came into contact with the gas bracket that projected over the mantelpiece—but nothing did. This rather puzzled me [i.e. he was observing incongruities between the physical environment, corresponding to his physical body, and the non-physical environment, corresponding to his 'double'—he was not dreaming, but making significant observations].

"After being turned completely around, I was slowly lowered into the bed. Then I had the sensations of being gently massaged from the feet up by lovely soft Turkish towels.

"While all this was going on I could still hear the rattle of cups, saucers and cutlery coming from the kitchen [= he had 'dual' consciousness]. To those unacquainted with psychic phenomena no doubt the experience would appear terrifying, but I can honestly say that it was one of the most beautiful sensations I have ever experienced, and would not hesitate to go through it again. There was nothing weird about it. ... I heard my wife coming up the passage. Almost instantaneously I had the odd sensation of slipping back into alignment with my body.

"*At this time I was perfectly ignorant as to what had happened to me. ... Since those days I have studied, investigated and experimented and the outcome of it all is that I have learnt a philosophy that is worth its weight in gold.*"

CASE NO. 185—J. A. Dennis

Mr Dennis, a tinsmith, of Brockley, London, sent the following (*in litt.*, Oct. 5, 1960): "I am afraid of the unknown, so I do not take easily to reading spiritual writings. I am in no way religious, i.e. delving into Bible readings, etc., but I am a God-fearing man. ... I have been told I am 'psychic', but it does not interest me. ... But for interest sake I have to say this.

"I have awakened at times from a sleeping state and found that, though I can see around me, I have been unable to use my body ... only after a struggle have I gained control of it.

"On one occasion I remember registering in my mind having said to someone or other in the spirit world, 'I must get back! I have a wife and child to protect!' Then I felt a sensation of numbness and blood surging through me, like 'pins-and-needles' when one's foot goes to sleep. This, at times, has scared me, and has happened *when lying flat on my back.*

"Now I did not know of, or had I at any time interested myself in occult happenings prior to these happenings. In fact, I did not favour the subject at all. ... I usually lie on my left side, this particular night *I turned on my back ... a high impulse vibration was running through me from head to feet ... then, with a 'plonck', a sort of click, [caused by the final separation of the 'double'] I felt myself rise from my body. My feet swung round and then tilted and I landed on my feet ...*

upon the floor—to find myself standing by my wife's deceased mother. I said, 'Oh hello, Mum!' I saw her distinctly and was unafraid.

"Next I sensed myself ['double'] rising into the air, and turned, following the line of my body upon the bed—about two feet higher—and my feet lowering, and thus dropping and linking into my body. But, as my spiritual being neared my [physical] face, I uttered 'Phew!'—looking at my face [and] sensing disapproval at what I looked like. When re-entering the body the pulsating noise or vibration returned—until I had completely settled.

"I have had many queer things happen to me. ... The usual floating in space, seeing scenes in natural colour, have been common. But I do not dwell upon them. Now that I am nearing sixty years of age, I do not take kindly to these things, through fear. But I have gained much knowledge and wisdom of things not of this world. I have no time to read from books anything to associate what I had put into my head. ... People are not kind if you tell them, but you can take assurance from me, man (and woman) is more than matter. ... There is life after death. We think we are clever in this world, but we know very little yet."

CASE NO. 186—M. F. Rose

Here is the first of two experimental projections. Rose tried to project his 'double' to visit a lady-friend. (*Journ. S.P.R.*, 8, p. 250). He visualized the actions that he would make in leaving his home, going to hers and pressing the electric bell-push. His lady friend was in bed with her daughter. Both awoke with a feeling of anxiety. At the same moment a maid, who had heard the bell ring entered. Mr Rose tried again: his 'double' was seen by the lady friend as a luminous cloud and heard by her daughter (who, on this occasion was in another room) as footsteps in the corridor.

CASE NO. 187—A Professor

*Journ. A.S.P.R.* (II), April, 1908, contained an experimental case, that of a Professor, a colleague of Professor Wm. James at Harvard. He told James: "'A' and I were interested in ... a book by Sinnett on Esoteric Buddhism and ... talked a good deal ... about the astral body, but neither ever made any proposal to the other to try any experiments in that line.

"One morning, about 9.45 or 10 a.m., I resolved to try whether I could project my astral body to the presence of 'A'. ... I opened my window, which looked towards 'A's house (though that was half a mile away ...), sat in a chair and tried as hard as I could to wish myself into the presence of 'A'. ... I sat there in that state of wishing for about ten minutes. Nothing abnormal in the way of feelings happened to me.

"Next day I met 'A', who said something to this effect: 'Last night, about ten o'clock, I was in the drawing room at supper with "B". Suddenly I thought I saw you looking in through the crack of the door at the end of the room,

towards which I was looking. I said to "B": "There is Blank, looking through the crack of the door!" "B", whose back was towards the door, said, "He can't be there, he would come right in!" However, I got up and looked in the outer room, but there was no one there. Now what were you doing last night at that time?' This is what 'A' told me and I then explained what I had been doing."

CASE NO. 188—C. Heine

Mr Heine, of Tenterden, said (*in litt.*, Oct. 6, 1960): "In answer to your appeal for any person who feels they may at some time [have] stepped out of their bodies, I wish to report an experience of mine. Whether it was a dream or not, I cannot say, because I got back into my body and awoke (as it were from a dream). But was it?

"To begin with I will make plain to you this point—some weeks ago I happened to speak to my relations of this strange, but not frightening, experience, telling of how I had left my body in bed and seen it lying there (as it were) dead. Now, coincidence or not, on Tuesday you printed the picture of a person lying in bed and the spirit ['double'] looking down. My point is that my story was told before your picture appeared ...

"On the night in question I lay asleep. Of a sudden, however, my mind began to work and, as it would seem, for no particular reason, I said, 'I shall have to get up!' Making the effort, however, my body seemed heavy and refused to lift itself: at this moment, though, my mind or spirit [= 'double'] with no effort at all, lifted up and through my body, leaving it behind. I felt myself leave. It just appeared that the body was too heavy to lift. [It was, as Muldoon would have said, 'incapacitated']. Having done so, naturally it struck me as curious. I [= 'double'] sat upon the side of the bed unafraid yet fully conscious of what might have happened. I thought, 'Could it really be so?'

"For a few seconds I sat there a little puzzled. Then, slowly turning my head, I found that what I had suspected was correct—there lay my body on the bed: 'It's me all right!' By now I was in a standing position. Stretching out my hand, I patted its cheek. There seemed no life there. With that I said, 'It's dead! I shall have to go back!' This I did and awoke. I never felt myself return. One wouldn't. There's no load to leave.

"That was my experience of leaving oneself. Since [then] I have often thought about it, asking myself questions such as: 'How could it be possible for the mind to create a situation where it actually feels itself lift out and through its body and look down upon the body from without—i.e., if one was only dreaming?' For surely we dream from within ourselves—but I was dreaming (if it was a dream) from without! Again, 'What made me pass the remark, "It's dead. I'll have to go back!"?' And again, I did not wake until the spirit ['double'] returned. ...

"I myself believe my spirit left my body that night, and, because of it, I think that at the approach of death my mind will tell me, 'Get up!'



"I have had no other experience like this. In dreams perhaps I have found myself floating over countryside etc., looking down on it. But on these occasions I was always dreaming from within myself, and not, as in this, from without. A frightening experience? No, and to all who may fear death I would say, *I believe that we ourselves never enter the grave at all, only the body goes there.*

"P.S. The dream happened a few years ago. It was your print that caused me to write this."

CASE NO. 189—Miss "Hindhead"

In this and the next case the 'birth' of the 'double' was caused by *fear*.

Miss "Hindhead" said, (*in litt.*, Oct. 5, 1960): "I would like to recall my true testament in connection with your series of articles entitled 'Life After Death'.

"The year 1941. I was living in a requisitioned building on the South coast. My cubicle was on the top floor. The hit-and-run air raids commenced. *Having no faith in those days, I was terrified.* When the enemy came over, I would race down the stairs to the safety of the cellars. One day I was too late—they were overhead. I was petrified with fear as I lay on top of my bed, waiting. When all at once *I was out of the body and floating a foot or so above the bed.* I gazed down at my earthly body. All fear had gone in a wonderful feeling of lightness and freedom.

"The following day I hesitatingly related my experience to my friend-nurse, a matter-of-fact, 'earthy' person. She remarked, 'You experienced the approach of death as witnessed by the dying!' *This true testimony may help those who, unlike myself, fear death.*"

CASE NO. 190—M. Hattemore

The following was sent (*in litt.*, Oct. 3, 1960): "I have experienced the feeling of looking down on myself. It was during a bombing-raid. *I was so scared.* I rushed down to the cupboard under the stairs and, all of a sudden, I felt as though I was outside the cupboard and if I (my body) got hit, wouldn't feel it."

CASE NO. 191—Edward Pearson

Mr Pearson sent his experience (*in litt.*, Oct. 5, 1960): It reads as follows: "In 1952 I resided in a flat (a downstairs one) consisting of a living-room, bedroom, hall and bathroom. One night, while asleep, I was conscious of rising, as it were, from my body. I believe I actually sat on the edge of the bed at first. I then got up and walked to the door of the bedroom and happened to glance back at the bed: there sleeping were my wife (her name is Joan) and *myself!*

"My first thought was that I had died in my sleep. Though not myself frightened, I thought, 'Poor Joan—when she wakes, what a shock it will be

for her to find my body!' I then thought, 'Well, I died, and it is not such a bad thing after all!'

"My next thought was to see what it would be like walking among people who were alive, knowing that they would not see me. I moved into the hall and could actually feel the draught of air coming through the crack between the door and the door jamb on the side of my face. I went outside into the road and passed a middle-aged man and woman coming up West Avenue. I stepped aside to let them pass and thought, 'Well, no need to do that, anyway!' I then walked down to the pillar-box in North Avenue and noticed the clock in the newsagents—it was 11.35 p.m. There was nothing about and I thought I had better go back and see if Joan had discovered anything strange yet. But no—there she was still sleeping on her side while I was asleep *lying on my back.*

"More than this I cannot remember, apart from waking for work in the morning. *It definitely was not a dream, nor did I sleep-walk.*"

CASE NO. 192—Mrs Eileen M. Gullick

"Mrs Gullick sent her account (*in litt.*, Oct. 8, 1960): "I have had experiences of consciously leaving my body in my sleep-state and travelling rapidly and *horizontally* through the air as though I were being upheld. ... Ordinarily, the very idea of flying fills me with dread. But upheld, as described, my only sensation is one of utter safety and well-being. *I never wish to return ...*

"Just before I know I am going to leave my body, I get a sense of vibrating to a higher set of vibrations. *When I am about to return to the physical [body] I get the feeling of dropping and, as I re-enter my body, I feel the distinct click in my heart and I awaken.*

"On one or two occasions I felt I was being shown some of the lower regions, like dark, damp dungeons and muddy swampy places [= 'Hades' conditions]."

CASE NO. 193—Mrs P. Yates

Mrs Yates sent two experiences (*in litt.*, Oct. 5, 1960): a natural one (cited below) and an enforced one (cited on another page). She said, "*In the middle of the night* I seemed to float downstairs, roamed around the dining-room and looked at the clock (just after 2 a.m.). I went back to my bedroom. I saw quite clearly, myself in bed, sleeping alongside my husband. I remember gliding round the room and no more. I woke. It was *not* a dream."

CASE NO. 194—A housewife

"Housewife" said (*in litt.*, Oct. 5, 1960): "I had a peculiar experience some years ago. I was lying in bed, having *just woken up from a good night's sleep.* I was staring at the ceiling [= *on back*]. Suddenly I was floating with my nose almost touching the ceiling—I saw all the little imperfections in the distemper.



"I could not move my body and breathing was very difficult. I was frightened and, by an effort of extreme concentration, was able to get back into my body which was still in the bed.

"This was *not* a dream: I had my eyes open all the time. Other slightly peculiar things have happened to me ... which I have always dismissed as the result of too much imagination, but reading other people's experiences makes me wonder if I should think a little more deeply about the things that happened to me."

CASE NO. 195—John Lowe

Lowe's 'double' was ejected from his body by shock or fear (or by a combination of the two). He sent his narrative (*in litt.*, Oct. 4, 1960). He lives at 108, Greengates Street, Tunstall, Stoke-on-Trent.

Mr Lowe began by pointing out that his background did not lead to fancies. He came from "a long line of miners" one of whose mottoes was, "Expect nowt and you'll not be disappointed."

He was in the Tank Corps, first in the Middle East and later on in Burma. The experience occurred in April 1942. His narrative is as follows:

"The Japanese used road-block tactics against us. I was a wild, battle-hardened un-Christian, 22 years old. ... My tank was hit heavily. [A] tank [that is] hit becomes a sitting duck—crew bale out. [With] one mighty heave [I was] up and over, hit the ground and dived for the undergrowth. After lying there for some time and seeing no hope of getting out of this situation, suddenly—and yet ever so gently—it happened. I seemed to rise and I found myself as it were, in the topmost seats of the theatre, looking down on the stage and watching myself. The 'me' that was watching [= 'double'] was calm and rather detached. Then the 'me' that was on the ground got up and walked through the road-block. I remember my only thoughts as I watched myself walking: 'He'll have a bullet in his back any time now!' Still watching myself, I came out by the road-block and along came a tank that had managed to break through. I jumped on the back of the tank and at that moment I, as it were, became one and was then terrified, really afraid. But fear came afterwards.

"How real was this? I remember vividly three things: (1) The feeling of calm detachment at watching myself; (2) The waiting for the bullet that must surely come; (3) The feeling of unreality for a good many days afterwards, trying to convince myself that I was not dead, but really alive.

"After the war I offered myself as a teacher and local preacher in the Methodist Church, because *I know man is Spirit*."

CASE NO. 196—Mr "Grimsby"

Mr "Grimsby" sent the following (*in litt.*, Oct. 3, 1960): I feel I ought to write to you regarding your article in the *Daily Sketch* today.

"About seven years ago I went through some of the things you speak about. Up to now I have only told two people. ... Here is the exact story as it happened.

"At the time I was in show-business (stage manager) and was touring all over the place, week by week. One night, in Norwich, I went to bed *feeling perfectly normal*. I closed my eyes—then I found I was looking at myself [body] from the ['double' at] the foot of the bed. I swear I was not asleep. The agony of fear was awful. I would shake myself only to find my heart and my head pounding (I do not drink).

"The following night I had forgotten all about what had happened and got into bed. The same thing happened again—and it went on happening for six weeks.

"Now at no time was I ill or even on the verge of death. I have never been able to sort it out. Since the end of that six weeks I have never had this experience, but I wonder if you could explain it. ... I can honestly say I was not dreaming ..."

CASE NO. 197—Miss E. M. Smith

Miss Smith, of Addington, Ilkley, wrote (*in litt.*, Oct. 4, 1960): "How interested I was to read of other people having had experiences of being outside the body! I have had two experiences—and when I told my friends, they laughed at me. But I never knew where I had been.

"The first time I was asleep in the garden and when I first became aware of being out of the body I was *hovering over my real body*, which was still asleep.

"The second time, I was sitting in someone's house and, as far as I know, behaving normally, when suddenly I was outside my body and aware of the real body sitting in the chair and carrying on a conversation. I seemed to have been outside for a long time. *I often feel that my body and I are two entirely separate things*."

CASE NO. 198—Mrs Jean Brash

Mrs Brash, of Barnes, S.W.13, sent the following (*in litt.*, Oct. 5, 1960): "It is with great interest that I am following your articles in the *Daily Sketch*. Tuesday's publication *re* persons outside the physical body shook me as I have experienced this on two occasions and they frightened me very much—seeing myself lying beside my husband asleep and trying to will him to awaken me, time slipping by and, if I didn't get back soon it would be too late! Believe me, it's awful!"

CASE NO. 199—A. Crane

Mr Crane, of Leicester, sent the following (*in litt.*, Oct. 5, 1960): "I have had a queer experience which I cannot understand. ... I am not a religious man ...

"About eighteen months ago I undressed and sat on the bed. I don't know

whether I closed my eyes or not but I began to float away with great speed. I had my father with me (he died a month or two later). We came to a place with grass so green and flowers I have never seen, people, too, men, women and children, and a calmness about everything. It was just beautiful. You didn't seem to talk: you just *thought* what you wanted to know and the answer came without their talking [= 'Paradise' conditions].

"I saw a *padre* who said, 'Do not be afraid, my son ...' I wasn't afraid. I just felt a calm restfulness.

"I was floating again. This time I was alone. I came back to myself again, still sitting on the bed. I have wondered a lot about all this, but don't seem to find the answer. ... Was I shown where my father was going, and that it was a better place than this is? I don't know; there's not a day goes by but what I think about it all ..."

#### CASE NO. 200—E. Hollbrook

Mr Hollbrook, of Hemel Hempstead, sent the following (*in litt.*, Oct. 5, 1960): "My experiences go back over the years. I always return in a hurry with a feeling, for some time, of exhaustion. But the last experience took place quietly and peacefully. Having left my body, I simply soared away among the clouds. ... I must have some brain [? the 'silver cord'] with me because I [in the 'double'] began to look at myself [body] and found that I did not differ much from my real self, which I had left on the bed. On returning this time I entered the body quite casually and peacefully, with no after-effects. I can offer no explanation."

#### CASE NO. 201—R. J. Carlson

Mr Carlson, who had been practising auto-suggestion, sent this (*in litt.*, Oct. 5, 1960): "You write of people projecting their astral bodies. I believe this has happened to me, accidentally.

"One night I blanked my mind and relaxed. Then came this wonderful sensation of breaking through. After an initial stage of moving forward very lightly and slowly, I suddenly found myself out of and above myself—and yet I could either sense or see my body in bed.

"I was moving away gently from it and thought, 'How am I to get back if I drift too far away?' I became scared and I believe I wished myself back. Instantly I was wide awake in bed, feeling no fear but only curiosity.

"I thought then that what I had experienced was not auto-hypnosis but something I did not understand and, because I did not understand it, I left it alone. I have never tried to repeat it. I have often dreamed that I was flying above a city, but this experience was not a dream—the abrupt transition to wide-awakeness, and the 'feeling', at the time, of something having happened which was very unusual, makes me wonder, now that I have read your article, if I stumbled through the psychic barrier. Assuming that I did—what might have happened?"

#### CASE NO. 202—C. Mulvey

Mr Mulvey, of Leicester, sent this (*in litt.*, Oct. 4, 1960): "I wish to state a similar experience I had of floating in the air. During 1942-3, while sitting by the fire, with other people in the room, I felt that my legs were going up in the air and gradually my whole body ['double'] was lying horizontally ... about the level of my head when sitting down [= about three feet].

"This happened three times in a month. Last year I had another of these turns whilst in bed at night. ... I felt as if my head was at ceiling-height and I ['double'] was looking down at myself [body]."

#### CASE NO. 203—Mrs V. Fleetwood

Mrs Fleetwood, of West Kirby, Cheshire, sent the following (*in litt.*, Oct. 8, 1960): "An experience I had happened when I was serving in His Majesty's Forces. I was friendly with a Flight-Sergeant. ... One night I was lying in bed—I was not asleep—and I seemed to walk out of myself; in fact, I looked down at myself on the bed. The only thing I don't know was where I went.

"But the next day the Flight-Sergeant came to me and said he woke up about 3 a.m. and saw me standing at the end of the bed. He said I looked so real he called out and his landlady asked him if he was all right?

"I told him of my experiences. It must have been about the same time. ... I should like to know why these things happen."

#### CASE NO. 204—Mrs Rebecca Schreiber

Mrs Schreiber, of 14 East Bank, Stamford Hill, London, N.16, gave the following (*in litt.*, Oct. 4, 1960): "I have had many experiences of astral travel and will now tell you one I had about eleven years ago.

"My only daughter and her husband, who is an American, decided to return to his family in New York, U.S.A. As my daughter and I have always been very attached to one another, we felt very sad at parting. A day after they sailed on the *Queen Mary*, I sat in my kitchen wondering how things were with her, and I felt so drawn to her that I suddenly felt I had left my body and was flying over the ocean until I came to the ship. I went down to one of the cabins and I saw my daughter lying in her bunk, looking very sick. I sat on the edge of her bunk, took her hand, and asked what was wrong? She answered that she had been very sea-sick and had been sending her thoughts out to me, asking for help.

"I said to her, 'Don't worry. You are all right. Just get up, have a wash, get dressed and go up on deck, and you will be quite well!'"

"Then I felt myself leave the cabin, and seemed to fly back home to my little kitchen. The whole time I [= 'double'] had travelled I knew I [= body] was sitting in my armchair and when I looked at the clock it was 3.5 p.m. I

remembered then that I had noticed the time before starting—it was 3 p.m., so it must have taken me only five minutes to do what I had done.

"I felt that this event had really happened and asked her if she had experienced anything at that time. A few days later, before she could have received my letter, I received a letter from her which she had written and posted on the ship, in which she told me about a strange experience she had had, on the second day of her journey when she had been in her bunk feeling very sea-sick. She described how I had sat on her bunk, the words I spoke, and also that she had done as I had told her to do and went on deck and felt quite well and enjoyed the rest of the voyage, without further sickness. She also said that the time in England would have been about 3 o'clock. As our letters crossed, and we read in them that we had had the same experience, we of course realized that it had really happened. If you would be interested to verify what I have written, I am giving you my daughter's address: Mrs Deborah Altschuler, 31, Pennsylvania Avenue, Freeport, Long Island, New York, U.S.A.

This case was cited by Neville Randall and Col. R. M. Lester in the *Daily Sketch* booklet, "Life After Death". They do not mention having taken up Mrs Schreiber's challenge regarding verification. The letter was eventually sent to me and I wrote to the daughter in New York on Dec. 31, 1961. I received a reply (Jan. 20, 1962): "Everything happened just as she [mother] described."

#### CASE NO. 205—Ernest G. Murray

Mr Murray, of Leytonstone, E.11, sent the following (*in litt.*, Oct. 10, 1960):

"Re your article in the *Daily Sketch*: first, I would like to thank you for printing these facts. For years I have been in wonder regarding my experiences of astral projection.

"Some thirty-four years ago—at the age of 20—I kissed my mother, who suffered from migraine, 'Good-night'. When I lay thinking in bed my body felt larger; it was quite a pleasant feeling. I fell asleep. After some hours I got out of bed. I walked *through* my bedroom door and *through* my mother's bedroom door. She was sitting up in her bed, rocking backwards and forwards with her head in her hands. I placed my hands on her head and said, 'Lie down—it's 2 a.m. and time you were asleep!' She laid her head on the pillow and said, 'Thank you, son!'

"I returned to my bedroom, walking *through* the two doors. I saw my body in bed, and I climbed back into my body. The next thing I knew was that I was sitting up in bed.

"The time came for me to rise to go to work. I got up at 6.30 a.m. and asked my mother how she felt, as I handed her her tea. She replied, "It was nice of you to come to me. But what was I doing awake at 2 in the morning?" Her words proved to me that I had not been dreaming and I realized that *my body was made up of two parts*. Since that first experience I have had the knowledge that my spirit ['double'] was leaving my body and I was floating over

high buildings. But I fought against it, because I was worried. ... I am sound in my mind and body and I know definitely that 'astral projection' is true."

#### CASE NO. 206—Mrs Jansen

Under the title "An interesting case of Bilocation", Dr Gerda Walther related the experience of a Mr and Mrs Jansen in *Journ. American S.P.R.*, 1923. The former was away from home (on the Isle of Bornholm) on business, his whereabouts being unknown to his wife. The latter mentally "looked for him, though in vain, in all the various towns which he usually visited." She then concentrated on her husband (instead of on the possible towns). *Suddenly she had a vision of Mr Jansen*. He was going along an alley and into a house which was unknown to her. He entered a room, undressed and went to bed. The next day she wrote to her husband (addressed to Copenhagen) and told him about her vision.

That evening Jansen had been in Randers, a small town that his wife had never seen. After a short walk down an alley, he returned to his hotel and went to bed. *Suddenly Jansen saw the figure of his wife standing beside his bed*. The description which Mrs Jansen eventually gave of the alley and hotel corresponded to where he had been that night.

Dr Walther considered this to be a case of bilocation (and not merely telepathy) because Mrs Jansen's 'double' was seen beside Mr Jansen's bed, which object was not in her mind. The author continued, "As she was thinking of him and of what he was doing, equally he was thinking of her and made no mental picture of himself walking about, undressing or lying down as he would appear to the eye of another person in the same room. The case would be otherwise if he had only taken up what was in her mind and she had taken up only what was in his!"

These arguments are sound: they indicate a high probability that Mrs Jansen's 'double' was exteriorized from the physical body.

#### CASE NO. 207—Mrs Florence M. Combs

Mrs Combs gave the following account in *Fate Magazine*, April 1954. "I had the sensation of floating out through the open window, in the direction of a series of moans which I heard. The moaning ceased and I found myself bending over the unconscious form of my husband. Then an ambulance came and carried him away. After a short interval I found myself in a hospital corridor. ... In the middle of the corridor a greyish-white fog gathered. Again I heard the moaning. The cloudy mass swirled and out of it emerged my husband. His face was white and twisted with pain. For a moment his anguished eyes met mine and I saw that his left arm was in a cast and sling.

"I woke from the dream with a feeling of impending disaster and again fell asleep only to be wakened by the ringing of the 'phone. As I picked up the receiver I glanced at the clock: it was 6 a.m. From the voice on the other end

of the line I learned that my husband had had an accident and was in the King County Hospital with a fracture of one arm. When I entered the hospital ward I was struck by the similarity of the room to the one in my dream. My husband was in bed with his left arm in a cast and sling. He had accidentally fallen out of the window of his hotel. I learned later that he had fallen out about the same hour that his moans first entered my dream."

CASE NO. 208—*A Red Indian Chief*

Major Newell (*Indian Stories*) recounted this experience of an Indian chief. The latter said that he fell asleep, "awakening" to find two of his own people, dressed in *white robes*, asking him to go with them. He told his squaw that he would go with these men, but *she did not hear*. He felt "*as light as air*" in his new body and when he saw his inert physical body, concluded that he had died. Leaving the earth, he saw "what looked like a great shining river [= 'Hades' conditions] which, he was told, led to the land of the Great Spirit [= 'Paradise' conditions]." As "the banks of the river were becoming lighter" and they approached the shore, he saw friends who had "died" years before. Returning and looking at his body (which was bound with cords ready for burial) he said, "I dreaded to go back into it." Then he "fell asleep" [= experienced the "blackout"] and awoke in it. His struggles to get free drew the attention of his mourning squaw and children. They cried for joy but he said, "I had my old heavy body to carry again." [Compare Case 291].

CASE NO. 209—*Jeanne O*

Dr P. Sollier, like most medical men who have studied astral projection, considered that all these phenomena were of hysterical origin. Yet one at least of Sollier's cases, that of Jeanne O (also cited by Dr E. Osty in *Supernormal Faculties in Man*, Methuen, 1923), strongly suggests the exteriorization of the 'double'. The young lady was "musing" and "doing nothing", (a condition which facilitates exteriorization) when she suddenly saw her 'double'. The vision lasted for an hour. "Then all became dark" [= the momentary coma while re-entering the physical body] and "she found herself numbed [= cataleptic] in her arm-chair".

CASE NO. 210—*Gold Coast Natives*

In his *Psychic World* (Methuen & Co. Ltd., 1938), Dr Hereward Carrington cited observations made by a medical man, Dr J. S. Part, late Assistant to the Gold Coast Colony. Although originally highly sceptical regarding all psychic matters, he eventually recognized the following three stages of clairvoyance: "(1) Simple clairvoyance. (2) The projection of the consciousness only. (3) The projection of the consciousness with power to materialize the entity projected or ... to affect material objects."

CASE NO. 211—(flash-back)—*Mrs Gwen Cripps*

Some persons who experienced temporary exteriorizations from the physical body, like many of the supposed dead, said that they had a review of their past earth-life. In most cases this review was of the first, or non-emotional, type; in a few it was of the second, or emotional, type, i.e. the "Judgement". The first is said to be due to the loosening and shedding of the vehicle of vitality, or "body-veil", the second to the loosening of the Emotional or Soul Body. Mrs Cripps recently kindly sent me the following accounts of experiences.

"I was resting, when all my earthly surroundings faded away and I was participating in an episode of my life that had occurred some years previously, watching the other persons, myself and the play of events, the effect of my decisions, etc.: all as solid as the physical (I was not intentionally recalling a memory of the past: I was in the actual realization of that past again). In a flash and without emotion I could estimate that I had done rightly. ... More followed in a matter of weeks.

"After astral projection I found myself sitting down watching a moving picture of my own life events from girlhood. The background of the picture was dark, while I and the scenes enacted were etched in greyish light, so fine that you could have blown it away like a cobweb—a great contrast to the first picture, which was so solid. The film went on and on until suddenly the episode mentioned above was re-enacted."

We suggest that these are examples of the non-emotional review of the past earth-life, the first while the vehicle of vitality was in process of loosening during a partial projection, and the second, after a definite exteriorization, it was being re-assumed.

CASE NO. 212—*Mrs Thomas Doan*

The *American Fate*—Magazine for May 1954 carried the following letter from Mrs Thos. Doan, Long Beach, California. The first sentences indicate that the writer had no knowledge, apart from her own experiences, of these matters.

"I wonder if any of your readers have experienced the dreams, or visions, which I have, and if they could explain them.

"For years I have experienced a peculiar sensation when asleep. It happens eight or ten times a year. When sound asleep, I suddenly become completely numb and have a feeling like electricity in my body. I try to move and can't. I also feel the presence of someone beside my bed. I get petrified and cannot speak.

"About two years ago I had this experience for two nights in succession. I was so frightened on the third night that I left a light burning in my bedroom. That night the tingling feeling came over me and, by the greatest effort, I opened my eyes. To my horror, I saw a hand. I feel at those times that I am half awake and half asleep. Another time I had one of these spells I felt as if someone were pulling me off the bed. I could see myself lying in bed and at the same time I was lying

across a pair of bare shoulders, and spinning as a wrestler spins another wrestler. I prayed for whatever it was to go away, and when I opened my eyes I found I hadn't moved at all.

"On the first anniversary of my mother's death in 1946 I saw her above my son's crib next to my bed. There was no room to stand so she floated in a horizontal position. She wore the dress in which she was buried ... I concentrated on the thought, 'Please go away, mother! I'm so frightened!' She answered, 'I won't hurt you! I just want to see your baby!'

"Once I dreamed I was trying to float away from my body. I saw myself in bed with a smoky string [= the 'silver cord'] connecting the two of me. Then I snapped back into my body.

"My son, who is seven years old, tells me that occasionally he dreams when awake and floats out of the window to the back yard ... 'I wish to find out, if possible, if I'm dreaming or if the visions I see are actually there.'"

#### CASE NO. 213—Yogis

F. Yeats-Brown wrote three books that contain accounts of Yogis and their supposed ability to leave the physical body at will. They are *Bengal Lancer* (Gollancz, 1933), *Lancer at Large* (ibid., 1936) and *Yoga Explained* (ibid., 1938).

The first of these books includes reference to an experiment by Yeats-Brown himself. He said, "I tried the writhing *mudra* (exercise). This gentle grinding of the inside so stirs the thermostatic arrangements that the student of Yoga begins to perspire freely, and with that opening of the pores comes a sense of detachment from the physical envelope, which may be (and often is) considered to be a self-revelation of Dualism ..."

The second book says, "A *samadh-swami* means an initiate who has achieved the temporary withdrawal of the soul from the body by means of a trance-state in which all the natural functions are quiescent: the body is cold, except for a warm patch at the crown of the skull, which is the only link kept by the Yogi with the living world." Later it is stated that Yeats-Brown was told that "Sometimes he [the initiate] leaves his body here [in Madras] while his spirit ['double'] goes away to cure some sick person in Calcutta or Tibet.

Describing a case of exteriorization in his third book, Yeats-Brown said: "The whole body relaxed and then became slightly rigid [= the catalepsy which often characterizes such cases]. At the conclusion of the trance (*Samadhi*, or 'sleepless sleep') the initiate slapped the top of his head vigorously and cried [evidently to his 'double'] 'Go down, go down'."

Exteriorization from the physical body, together with many other supposed abilities are not the end sought in Yoga (which is union with God). The methods are mainly based on the *Yoga Sutras* of Patanjali. Occidental authorities think that he was born between 820 and 300 B.C., but Hindu authorities give a much earlier date, even 10,000 B.C. In any case, since Patanjali was but a compiler of teachings that had been handed down, until then, by word of mouth

for untold centuries, the doctrines and methods are prehistoric. There are many translations and commentaries on Patanjali's *Sutras*. One of the best is *The Light of the Soul, Its Science and Effect*, A Paraphrase on the Yoga Sutras of Patanjali, by Alice Bailey (Lucis Publishing Co. N.Y., 1927). Vivekananda's works are among the best on Yoga, while there is an interesting book by Geraldine Coster (*Yoga and Western Psychology: A Comparison*, Oxford University Press, 1934), and one by Claude Bragdon, *Yoga for You*, Andrew Dakers Ltd. N.D.).

There are many warnings in first-class books on Yoga against certain methods that are recommended by less responsible authors: it is said that any breathing exercises that involve stopping the nostrils and holding the breath—except one or two which are given by Bragdon—should be left alone in the absence of expert personal guidance. They may do much harm unless there is adequate supervision of the student.

#### CASE NO. 214—Heindel's observations

Max Heindel (*The Rosicrucian Philosophy in Questions and Answer*, 2nd edn., L. N. Fowler, 1910) considered that natural sleep differs from hypnotic (or rather mesmeric) sleep as follows. In natural sleep, the mind and Desire [= Soul] Body leave the physical body (plus the "vital body" or vehicle of vitality) on the bed and usually hovers over it. No one can command the obedience of the sleeper because his physical brain is interpenetrated by his own vehicle of vitality.

When, on the other hand, mesmeric sleep is induced by "passes", that part of the vehicle of vitality which is in the physical brain, driven out by the "passes" (and lying round the neck much like the collar of a sweater), is replaced by part of the vehicle of vitality of the mesmerist. Hence, in mesmeric trance, the commands and ideas of the mesmerist can be imposed on the subject.

Further, according to Heindel, when a "negative" (or "involuntary") medium, exteriorized in trance from the physical body, makes astral journeys, he does so under the control of a spirit from the "Desire World". The only difference between a person who is exteriorized from the physical body (because mesmerized by a physically-embodied person) and a negative medium in trance (because mesmerized by a discarnate person or spirit) is that, since the latter is not seen until exteriorization has taken place, and since the fact is probably not remembered on re-interiorization, the medium is unaware of the mesmerizer.

Still further, according to Heindel, while the vacated physical body of the "negative" (or "involuntary") medium is usually entered by a spirit, it is sometimes entered by an "elemental", a being who lives in the "Desire World" and has no physical body. Either a discarnate "control" or an "elemental" may acquire so much power over the "Desire" (Soul) Body of the medium (by oft-repeated possession) that when the latter dies he has lost the control of his

"next" body (the Emotional, Desire or Soul Body)—it has been stolen, as it were, by the "control" (or by the "elemental") whose activities were encouraged in the course of the development of the negative mediumship. The claim is that just as, during earth-life, the physical body may be temporarily possessed by someone who is not its rightful owner, so in the immediate after-death state, the Soul Body may pass from the possession of its owner to someone who is not its rightful owner. Ideas such as the above are given by others as well as by Heindel. But they are rejected by many students.

CASE NO. 215—Mrs M. E. Henley

Mrs Henley contributed this narrative to *Psychic News* (June 4, 1955). *The experience occurred when there was no knowledge of psychic matters.* Mrs Henley said that it happened when she was in her early twenties and "gave no serious thought to such questions as either life or death".

"Forty-eight years ago, on a bright June night I was lying in bed wide awake. To my surprise a wide crack appeared in the ceiling: it widened and the two halves rolled away to the sides of the room. The roof parted in the same way and I clearly saw the sky. Then the voice of an old friend, who had died several years before, said, just as she used to speak to me, 'Come, child'. Though I saw no one, my hand was clasped [by the 'deliverer'] and I rose from my bed up through the roof. Then I was in a large building filled with beautiful music. Again, the voice said, 'Come, child', and I found myself back on my bed, tears streaming down my face as I pleaded to be allowed to return with my old friend.

"Experiences in the intervening years have definitely proved to me that we have a consciousness that survives death regardless of doctrines."

I wrote to Mrs Henley and found she had had many projections since then. In answer to my questionnaire, she (*in litt.*, July 7, 1955) said that, when she had the first experience, she had read no books nor had any conversations on these matters—"The experience was a great surprise and unexpected." She answered further points as follows:

"(2) At first I was helped by my hand being held by an unseen spirit, it was like sliding through my head.

"(3) Later I visited both earth scenes and astral;

"(4) Sometimes I found a difficulty in returning. On two occasions I felt ill ... but usually returned deeply refreshed.

"(5) While 'out' I felt everything was natural;

"(6) When visiting the earth people paid no attention to me when I spoke to them.

"(7) Walls and doors presented no difficulty.

"(8) I felt the pull [of the 'silver cord'] only when I went long distances. Then I would get tangled up and shake my feet to get clear. The cord always seemed to be attached to the top or back of my head. It felt, by the pull, about as thick as a covered electric wire."

CASE NO. 216—Stead's correspondent

A gentleman who had an experience of this nature and who told it to Stead (*Borderland*, III, 1896, 272) said it did not seem like a dream because it was "so wonderfully real"; he had the sensation of being borne upwards and feeling himself ['double'] *accompanied and partially upheld by his dead mother [= a 'deliverer']*. He conversed with departed relatives etc. *He was reluctant to return.* When he did "return" his body was "almost rigid with cold, though the room was warm".

A New York Correspondent (*ibid.*) told Stead that he had suddenly felt "as if caught up by a mighty and awful swirl of the universe". He said, "I was so frightened by the awe of it that I think I lost much that might otherwise have been given me. I did not hear voices, but, just as I felt physically faint and dizzy from the swift motion, I saw (without opening my eyes) the most wonderful scene of mountains. It was exquisite."

CASE NO. 217—James R. Foy

Mr Foy's experience was communicated to J. Arthur Findlay (*Looking Back*, Psychic Press Ltd., 1955). It is here abbreviated. "I am a doctor. About thirty years ago, while seated in my surgery, a lady knocked at the door, came in, and introduced herself as Mrs —, wife of our local Anglican minister, and asked me to examine a nasty bruise on the upper part of one arm. Suddenly I remembered a dream which I had on the previous night, in which dream she was being beaten by her husband in her drawing-room, from which beating I persuaded her husband to cease. Between us we put her to bed. I have never met Mrs — before, though I had met her husband at my own house. ... I said, 'Mrs —, I can tell you how you came by that bruise. Last evening your husband was beating you while you were seated on a pink upholstered couch, and I persuaded him to stop. She said, 'How do you know? It is true in every detail.' I told her, and some of my friends of my dream."

CASE NO. 218—Nurse Joy Snell

The following are from Joy Snell's *The Ministry of Angels*.

"One night I heard a beloved voice utter my name and my guardian angel (as I was to learn that night she was) [*i.e.* 'deliverer'] was bending over me. 'Come with me,' she said, and, placing an arm around me, she raised me up [= acted as a 'deliverer']. The room vanished from my sight and I was wafted higher and higher. Looking down, I could see the people in the road, I could hear the traffic, but, as we sped upwards, the sounds became inaudible. Then we stopped and I was standing, with the angel, in a scene of wondrous beauty, a vast park-like garden ... And the light there is a light that never was on sea or land. [= 'Paradise conditions']. Everywhere were the angel-forms of transfigured men and women, all equally buoyant and vigorous. Angels they were, but still human—glorified human beings. I recognized many I had known on earth. How long

I remained I have no idea. But when I found myself again in my room I knew that it was no dream.

"Two months later I suddenly became aware that my guardian angel was by my side. 'Come with me,' she said, and placed an arm around me. Then, as before, the rooms vanished and we were speeding through space. Again I stood in the heavenly garden. She disappeared but in a few moments was back again. *She had brought my father and mother.* Although my mother had been taken from me when I was only three years old, I recognized her at once.

"What impressed me was the fact that, though it was a cold day I was unconscious of the cold [i.e. *she observed discrepancies between the two environments, the physical and 'Paradise' conditions*]. *What to mortals are solid walls, when approached close by one in the spirit-body, appear as though composed of fog. Walls present no impediment to the spirit-body.*

"*It is almost invariably after I have fallen asleep that I am able to leave the world in my spirit-body and enter other spheres of existence. There are no shadows there.*"

#### CASE NO. 219—Louis Henderson

Mr Henderson (*Strange Experiences*, Psychic Book Club, 1954) published the following: "I was walking along a roadway ... The atmosphere was astonishingly clear. *There was brightness without glare. ... It was the most beautiful country I have ever seen* [= 'Paradise' conditions]. Someone was walking beside me. ... He touched my hand and I saw the bedroom of my home in London. *Then, to my horror, I saw my own face lying on the pillow.* 'Am I dead?', I asked, 'Do you feel dead?' he replied. 'Of course not.' Then I saw the ceiling of my bedroom over my head once more and knew that I had returned to physical vibrations."

#### CASE NO. 220—Miss Nora Pennington

Miss Pennington, of Hounslow, Middlesex, sent the following to the writer (*in litt.*): "I was a heavy sleeper. My mother had poor health, but she was able to wake me in the morning in time to go to the office. This she did up to within a short time of her passing. ... Then I suffered through lack of sleep until a friend fixed up a non-stop alarm clock on the wall—in such a position that I had to get out of bed to stop it by raising a switch. I used to 'jump to it' so that the folks next door should not be disturbed by its incessant ringing. One morning, on hearing it, I went to it (as I thought) *but I could not lift the switch—my fingers went through it.* Worried on account of my neighbours, I placed my fingers between the hammer and the bell, but the hammer continued to hit the bell through my fingers. *I then felt myself 'shoot' into my body through the top of my head with a very slight jerk.* The jerk was such as one sometimes feels when going down a lift. I opened my eyes to find myself in a very comfortable position in bed." Miss Pennington added, "I am not one of those gullible people with a lively imagination—very much the opposite. Such experiences may be quite commonplace—I do not know."

#### CASE NO. 221—E. V. Duxbury

Mr Duxbury, of Leeds, sent the following narrative (*in litt.*):

"A few months ago, as I lay *asleep*, I suddenly had the feeling of my body growing very small. I tried to wake up but could neither open my eyes nor speak. At the limit of this feeling, everything inside me seemed to burst [the 'double' was released] and I sat up, fully conscious. Instead of any ill-effects, I had the feeling of peace and comfort such as I had never known. This same experience occurred again later." On a second occasion he said, "I was elevated and floated round the room. On descending, my stomach [? solar plexus] seemed to generate tremendous power. This awoke me." Mr Duxbury asked, "Are the above actual astral travels?" We think so.

#### CASE NO. 222—Miss Muriel A. Hillier

Miss Hillier, of Croydon, evidently engages in what we call "co-operation" while out of the body. She sent the following (*in litt.*): "Occasionally I have a very vivid dream ... I find myself in some place where a disaster has occurred. *I am engaged in helping people away from the danger.* I know that I am alive but they are dead, but I do not tell them [so]. I lead them to their relatives or to what, to their minds, is a safe place. I am conscious of thinking and of planning whilst in this 'astral' state. About three or four days later I read of such a disaster in the newspapers and sometimes I recognize the surroundings or conditions—Greek earthquakes, etc. ... I cannot explain why I am called upon to do this work, though I do it gladly."

#### CASE NO. 223—Mrs E. "Sheppard"

Mrs "Sheppard" (pen-name), *who knew nothing of psychic matters at the time*, sent the following (*in litt.*): "A few years ago I experienced astral projection. *Not knowing what it was, I was much afraid each time. I was always in my bed. I felt a weight holding me down [= catalepsy], especially my head. The next thing I knew I was out of my body.* I walked around my bedroom and looked down the stairs into the kitchen. I thought I would look at myself in the glass, but could not see anything. On one occasion I thought, when coming back, 'I'll look at myself on the bed'. As I looked *I saw my mother instead of myself. She had been passed over quite a long time. ... Now I always feel that the real Me is apart from, and working through, my physical body. I now know for sure that we have two bodies.* I think my mother is with me when I am projected: I hear her voice and once saw the back of her (in a robe). She said, 'Come along' and took me through doors without opening them."

#### CASE NO. 224—Mrs Winifred Burles

Mrs Winifred Burles, of Bath, gave a lecture on astral projection in February 1956. She had had a number of such experiences. In answer to the writer's



enquiry, she said, "I have not read any books on the subject." Her first experience occurred when she was 10 years old. It naturally came as a surprise. She had a number of subsequent experiences of this type, visiting "both earth and astral" environments. She always returned to the physical body "with profound regret". While out of the body, consciousness was "more vivid than normally" and there was "a feeling of lightness" and an ability to "move at will". The experiences convinced her of survival. Details of out-of-the-body experiences are more clearly remembered than those of earth-life, and the thought never came to her: "Am I dreaming?" Doors, walls, etc. were not barriers to the passage of her 'double'.

On one occasion Mrs Burles found herself out of the body "on a Lower Plane" where people were "dressed in brown and looked repulsive". Her account continues, "Immediately I requested to go higher and found myself floating apparently upwards where people looked so old, yet so young. They appeared solid, were dressed in pale light colours and all looked happy." In answer to my question regarding fear and its effect, Mrs Burles said, "*When I experienced fright I have found myself back in the body suddenly.*" She further said, "I always had catalepsy on my return. I experienced a rigidity of the body. It seems to take some minutes to become normal and, on these occasions, I always fear someone is coming into the room before I am myself." With regard to the sensations of leaving the body, Mrs Burles observed: "*When leaving the body I always experience a kind of whirring in the head and a click in the back of the neck. I return with the deepest sorrow and regret.*"

#### CASE NO. 225—Mr Evan Powell, J.P.

A lady, "D.T.W.", sent the following query to Evan Powell and it was published, with the reply, in *Psychic News*, Feb. 4, 1956. "In a dream I saw a man in deep distress lying on a bed and standing by the bedside was his double. I said to the standing one, 'You must help him: you must not leave him like that.' In the morning my husband, who had been far from well, told me he had an alarming 'turn' in the night and would have called out but did not because he knew I was so tired. Was he out of the body, and did I see it in my dream?" Mr Powell replied that it was so and that he himself had had similar experiences. Thereupon the present writer submitted his questionnaire to Mr Powell. Asked if he had read any books or heard about astral projection from others before having the experience, he replied, "*No book; not from others: the experiences came as a surprise (fifty-eight years ago).* I was aided, or taken on, these journeys. I visited both earth—and astral—scenes in my early days."

Consciousness was more vivid when out of the body than normally. Details of out-of-the-body experiences were "most certainly" better remembered than the details of earth-life: Mr Powell, who saw his own body, never thought that he might be dreaming: he was "too conscious of its reality". He found that "*The physical body ceased to have a pull (on the 'double') after about ten to twelve*

*yards.*" He made interesting observations concerning the "silver cord". Asked, "Did you see your own 'silver cord' " (etc.), he replied, "*Yes, I saw my own 'silver cord'. It was very much like a light, luminous, flexible rod, about the thickness of one's thumb and attached to the solar plexus.*" (This is of interest, since Mr Powell was a "physical" medium and the "silver cord" which passes from the vehicle of vitality to the physical body is said to join at the solar plexus, whereas that which passes from the Soul Body to the physical body joins the heads). *Mr Powell, when out of the body, communicated with the "dead".*

#### CASE NO. 226—Mr D'nartsa

D'nartsa is the pen-name for a well-known hypnotist and conjuror in the West Country who has kindly made his psychic experiences available for the present study. They include many noteworthy examples of fore-knowledge, etc. besides astral projections (the only ones with which we are here concerned). The following account is abbreviated from a large manuscript which D'nartsa was good enough to place at my disposal. It will be seen that the projections began thirty years before he had heard of such things, when only 13 years of age.

"In 1921 (when 13 years old), before falling asleep I suddenly felt a strange vapoury movement behind me, as of a fluttering in the bed. It seemed to start up a motor activity within me. The noise grew louder until I experienced a floating sensation and became unconscious. This experience was repeated some eight to ten times over a period of about eighteen months.

"Early in 1953, when in bed, I felt the old 'motor' activity that I had experienced in my childhood. I determined to overcome my nervousness and to notice what happened. *I was lying on my back at the time.* As the 'motor' speeded up *I felt myself float straight up above my body to a height of about three feet.* I lay there for some fifteen minutes. Then I began to descend. *I returned with a jolt, still fully conscious.*

"I was amazed at this experience and tried to find an explanation. Eventually, in a second-hand book shop, I picked up *The Projection of the Astral Body*, by Muldoon. Here was the answer to my mystery. Among other things, it gave instructions to get right away from the body. Following these instructions, at about 4.15 a.m. on 2nd November, 1953, I placed a pillow under my knees and one under my neck and lay back perfectly relaxed and strongly 'willed' conscious projection. It was some ten to fifteen minutes before anything happened. Then suddenly the 'motor' started up and then, after a little internal struggle in which I lost consciousness for a few seconds, I found myself lying horizontally about three or four feet above the bed. Willing to go forward into the upright position, I found myself there. *There was a strong 'pull' at the back of my head [the point of attachment of the 'silver cord'].* I struggled against this 'pull' like a man who struggles to go forwards whilst pulling a rope to which is attached a half-ton weight. Suddenly I found myself free, standing right in the window-frame amongst the brickwork. I had been aiming to get there since I knew, from



Muldoon, that if I could get as far as the window I should be free of [the pull of] the astral cord. I was delighted. I looked down at the garden and at the trees. I looked down to my sides and was thrilled to see right down into the wall—the layers of bricks, etc. I thought, 'I have only to step out into the air and I shall float or fly!' But I could not summon up enough courage to do this. I looked down the wall on the outside and saw the coal bunkers. I thought, 'I will go down them this time', when lo and behold I found myself walking down the wall with my body straight out. In my mind I had imagined myself floating down in a vertical position. Naturally I was amazed to find myself walking down the wall as naturally as one would walk down a road. It even entered my mind at that moment that I was not the master of the motivity but was being controlled by a consciousness that was not my own. I stopped at the bottom with my face a few inches from the bunker. Arrived in this position, still stretched out *horizontally* from the wall, and with my face some six or eight inches from the top of the coal bunker, I held this position for some fifteen seconds during which time several thoughts passed through my mind. One was how to move from there and two was to make a mental note of the graining and marks in the wood, so as to check up on the following morning (which incidentally I did and found to be exactly as I saw them, including a certain knot, shaped like an eye). Then I thought, 'Well that will do for a first trip. I will go back to my bedroom.' A sweep outwards and upwards and *backwards* and there I was, standing in the middle of the room!

"I stood thrilled with the experience. Then I suddenly felt the 'pull' of my body. *I lost consciousness for a few seconds [= 'blackout'] and I awoke in bed.*

"In January 1954, I willed a projection. I heard the 'motor' start up and felt parts of myself drawing forwards for about three feet, and then return. This went on for a few minutes. It was like a battle of wills—the physical body saying, 'You shan't go!' and the astral body saying 'I shall!' All the time I was 75 per cent conscious and opened my (physical) eyes to make observations. But everything was black and I could just distinguish a shape pulling away and drawing back (as if on a film of elastic). Although I still retained consciousness, *everything was hazy. Suddenly I saw a face close to mine. This startled me and I returned with a bang [repercussion] regaining normal consciousness, I realized that the face I had seen was my own, but it was distorted with effort.*

"Early in February 1954, I had a partial projection in which, opening my eyes, I saw the head and shoulders of a thick-necked person. *I was so startled that I returned at once. I had not recognized myself from behind.* The next day I checked up on what I had seen by means of two mirrors."

#### CASE NO. 227—Carroll Levis

R. Thurston-Hopkins (*The World's Strangest Ghost Stories*, The World's Work (1913) Ltd., Kingswood, Surrey, 1955) published details of "dreams" by Carroll Levis which suggest astral projection. Hopkins said, "Ever since he was

a child, Levis can remember flying in his dreams. When he awakens after one of these imaginary flights, he is almost positive he can fly." He quoted Mr Levis as follows: "I always seem to start the flight from a hill-top on the edge of a cliff. *My body becomes rigid as I stretch out my arms.* My muscles become tense, then, slowly, with arms outstretched, motionless from my sides, I rise from the ground and fly through the air. As I leave the ground, my body moves faster and faster, until finally I fly very high and at a terrific speed.

"*I can remember flying over London, New York, Paris and my native Vancouver.* Sometimes I visit all these cities in one dream ... I do not experience the slightest fear of falling; instead, it is a highly gratifying and satisfying experience, a dream-state I enjoy and look forward to with pleasure—it is sheer ecstasy."

#### CASE NO. 228—Lord Norman

R. Thurston-Hopkins (op. cit.) said, "Lord Norman of Kemsing, like Levis, was a frequent flier by night. He told me that his flying dreams usually began with an imagined fall or desperate leap. Other times he started from the top of a stairway. But the distance from the take-off to the ground always proved much greater than he supposed—so great that, in spite of his uncertainty about how far he could parachute safely down, he began to wonder. He kept gliding and gliding down, and still the dreaded shock did not come. At last he would touch the ground—but very, very lightly, with one foot only; and instantly, at that touch, rose to the level of the roof-tops ... Then quietly he began to float down again. Once more landing on the ground, he decided to fly down the street, and, by great aerial leaps, he swooped forward and as he flew over the heads of the people ...

"Speaking about astral travel and flying dreams, Lord Norman held the theory that the mind of man is dual—its faculties founded on a double principle. *The brain ..., he thought, was a dual organ containing the psychic brain and the material brain.* Though the two sets work together indistinguishably while we are following our daily routine in the waking world, they are capable of separate action when the normal mechanism of the body is arrested by sleep.

"On this supposition, Lord Norman pointed out, the more inexplicable peculiarities of out-of-the-body dreams would lose some of their mystery. For instance, the psychic brain would accompany the phantom self on his adventures and the material brain of the sleeper would observe and store up the memories of his experience."

#### CASE NO. 229—J. B. Priestley

A quotation from Mr Priestley, given by R. Thurston-Hopkins (op. cit.) also strongly suggests astral projection. It includes the following passage.

"My dream life ... to me, is important. As if there were at least two extra

continents added to the world, and lightning excursions running to them at any moment between midnight and breakfast. Then again, the dream-life, though queer and bewildering in many respects, has its own advantages. *The dead are there, smiling and talking.* The past is there, sometimes all broken and confused, but occasionally as fresh as a daisy. And perhaps, as Mr Dunn tells us, the future is there too, winking at us."

CASE NO. 230—Mrs Olive Mytton-Hill

Mrs Mytton-Hill sent the following details to the present writer (*in litt.*): "About fifteen years ago I wrote of my experiences of astral travel to the *Psychic News*. It was put in print ... I travelled, in all, twelve times, unfortunately knowing little of psychic matters—a lecturer at the Psychic College, Edinburgh, frightened me so much that I refused to go on the thirteenth journey when offered.

"About eighteen months after I lost my husband, I was sitting in my chair in my flat in Edinburgh. I began to hear a noise in both ears. ... Then my hair was fanned by a strong wind—so much so that a strand moved on my forehead. I thought, 'What can this be?'

"What happened was that I started tearing through the air at a tremendous speed. My eyes I tightly shut. Then the speed died and I stopped. *I felt a hand on my back gently helping me into an upright position* [= help from 'deliverers'—compare case No. 234]. This was my first travel.

"Eventually I got to the stage when I said, 'I have been away long enough' and at once was on my way back. Of going back I never knew anything, until I arrived. The 'going' was rather unpleasant. ... Often now I visit places but always during sleep. I remember every detail."

In answer to my questionnaire, Mrs Mytton-Hill said, "*I had read no books about projection, nor indeed any books on such subjects.*" She 'visited' earth-scenes once only; other occasions represented astral travel. She continued, "The coming back was easy and pleasant: I just knew it was time and *lost consciousness* [= momentary coma, re-entering the body] then found myself in my chair. *Everything was more vivid* [than normally]. The grass, for instance, was like velvet—all the same length and a wonderful green. *There were no shadows* [= 'Paradise']. *These experiences made a deep impression on my mind*—but I felt I must know more."

Replying to my enquiry No. 7 ("Do you remember details when 'out' better than details of daily life?") Mrs Mytton-Hill replied, "Yes!" She never thought that she might be dreaming and said, "I always knew I was out of my body and was somewhere—where, was a different matter." "*Meeting my (deceased) husband made the greatest impression on my mind.*" Again, "I was certainly critical and made many observations. ... Several times people seemed not to be conscious of my presence. Once I found myself in my mother's flat. *I could not turn the door handle. ... I was careful never to look at my physical body: only once, quite recently,*

*I did see it. ...* Sometimes I went to strange places—sinister, a dark street which had tenement buildings [= 'Hades' conditions]. I stood on the pavement, looking across. A man opened a door. *I knew fear and immediately started on my return journey.* I did not seek evidence that I was 'out' of my body—I always knew that I was 'out'."

Here is a significant experience. "*Not very long after my husband died, I found myself walking across an expanse of grass. I saw my husband. He was sitting. I knelt down beside him. I waited for recognition, but he had his hands hanging limply between his knees and his head was slightly down.* I said, "George, dear!" *I felt he knew I was there but that he had no strength for movement.* Then I said, "Can I touch you?" He said, "I suppose so" (though I did not hear his voice). I immediately felt that he had somehow been "built up" for just this occasion: he was depressed beyond hope. *Immediately I got back I thought, "I was sent there to help him realize where he was."* [= "co-operation" of 'living' psychics to aid the newly-dead]. I wished that I could know how I appeared to him."

Mrs Mytton-Hill further said, "The experience of *cataplexy* occurred after my return to his cemetery (shortly after his passing). I was lying on my bed, not feeling very well. Suddenly I began to 'seize-up', so to speak, bit by bit and became rigid. Terrifying! I was alone in the house but knew my daughter would shortly be home from school. I could think very clearly and remembered saying to myself, "Keep calm—surely this will pass; try to move one finger first." But I could not, and, to add to my horror *someone or something seemed to be tugging, or trying to pull, something out of my head—at the soft part on the top. Almost wildly, I thought, "If I let this go, I shall die. I must not let go, for my child's sake."* In the end I won and very gradually my body wakened up."

CASE NO. 231—E. Blomfield

This account, here abbreviated, was published in *Prediction*, Dec., 1955. "I seemed to wake, *after some hours of sleep, to find myself standing by the bed on which lay my slumbering form.* The room was dark, but I could see everything, as each piece of furniture gave out a faintly luminous aura. ... *I approached the window and ... passed through it into the night.* It was difficult to keep upright. Moving was rather like swimming, but, becoming more used to the conditions, I made my way along the road. *I noted two houses where there were lighted windows and thought, "I will remember those".* The weather was wild and wet. I felt myself being drawn back and remember no more. The next day I verified the weather and the lighted houses—in one there was illness and in the other someone was preparing for a very early journey.

"Another time I was dozing in a deck-chair in a Surrey garden when I thought I would try and visit a friend (whom I will call Stella) at Highgate. I didn't just find myself at my destination—I *was conscious of a journey through the air. ...* I was standing on Stella's doorstep, but I did not then realize that I could have passed in through the wall, so I knocked. No result. I tried again,

and this time there was a feeble tapping not likely to be heard within. With a concentrated effort, I knocked once more and this time was rewarded by a startling crash: Stella's sister opened the door, looked this way and that, evidently saw no one and retired perplexed. I slipped in with her and saw Stella lay down the red-covered book she was reading and look up in astonishment at her sister's story.

"That evening I wrote to Stella asking her if she had heard a loud knock at the door about 3.30 p.m. She replied, by return, that indeed she had! She and her sister were alone in the house and they both heard what seemed to be a faint knock at the front door. While they listened doubtfully there came a tremendous bang. Her sister went to investigate, but no one was there."

#### CASE NO. 232—*Anskar*

*Light*, vol. XLIII, 1923, p. 309, contained an article by Miss H. A. Dallas, entitled "Visions of Dying in the Ninth and Nineteenth Centuries". It includes the following.

"In the 'Life of Anskar', the great 'Apostle of the North', who faced hardships and perils in the fulfilment of his mission to Denmark and Sweden in the ninth century, we may read the account of a vision granted to him at the season of Pentecost. In this vision he seemed to be about to encounter sudden death, and, as his soul was in the act of leaving his body, it was "taking to itself another, and very beautiful, kind of body which was no longer subject to death and from which all disquiet was absent". (*Anskar*, translated by Charles H. Robinson, D.D., p. 30).

"The vision continues, 'As his soul left his body, he seemed to be surrounded by an unending light which filled the whole world.' He was then led into purgatorial darkness [= 'Hades'], and after brief suffering—although it seemed to him long at the time—he was again led 'through ineffable brightness, progressing without motion and by no material path' [= 'Paradise']. Further we are told:

"In the East, where the light rises, was a marvellous brightness, an unapproachable light of unlimited and excessive brilliance, in which was included every splendid colour and everything delightful to the eye. All the ranks of the saints stood round rejoicing. ... I could not see what was within, but saw only the outer edge; nevertheless I believed that He was there concerning whom St Peter said, 'on whom the angels desire to look' ... *There was nothing material there ... although there was an appearance as of a body which I cannot describe.* ... The pen can in no way express all of which the mind is conscious. Nor is the mind conscious of what actually existed, for that was revealed to me which [physical] eye hath not seen, nor [physical] ear heard, nor hath it entered into the heart of man ...

"Anskar says at the close of his vision that a voice bade him: 'Go, and return to Me crowned with martyrdom!' After hearing the voice, he 'became sad' because he was 'compelled to return to earth'."

#### CASE NO. 233—*The Rev. Susanna Harris*

*Light*, vol. XLIV, 1924, p. 697 carried an article by Abraham Wallace, M.D., entitled "Astral Travelling from New Zealand resulting in telekinetic phenomena in London". The experiment was arranged by H. Mansfield Robinson, LL.D., of London, with the Rev. Susanna Harris, then in Christchurch, New Zealand. A clairvoyant said that she saw the "astral form" of this lady, while all present noticed that three instruments were super-normally moved. Dr Wallace accepted the evidence as indicating astral projection.

#### CASE NO. 234—*Mr Emerson*

Dr Horace Leaf contributed an article to *Light*, vol. LV, 1935, p. 86, which included the following: "Mr Emerson, of New Zealand, informed me that *his whole outlook on life was changed through an unexpected visit to the spirit world*. At the time he was gold-mining in Ballarat, Australia. Whilst reclining on his bed in his hut, he suddenly left his body *at the request of the spirit of his sister* (who had died several years before) and, after travelling upward through space, he found himself passing over a strange country, which, nevertheless, resembled this earth. Suddenly, he became aware of numerous dark objects lying motionless on the ground and, on approaching them, observed that they were dressed in the garbs of various periods,—Tudor, Stuart, Georgian, Victorian, etc. There were no children among them [? 'Hades'].

"Following the floating form of his sister, he descended, and was astonished to find himself standing beside the unconscious form of his cousin, who had died a few months before, a firm believer that the dead slept until the Judgement Day. His sister then said: '*He was a good man, but we are unable to waken him. You try!*' [= 'co-operation'—compare Mrs Mytton-Hill, No. 230]. After shaking the recumbent form vigorously for some time, the cousin showed signs of awakening, whereupon Mr Emerson's sister beckoned him to depart, which he did, finally finding himself lying wide awake in his hut.

"He was absolutely convinced that he had visited the spirit-world. His explanation of the strange experience was that all [after-death abnormal] sleepers were believers in a final Judgement Day, and that they would, immediately on dying, sleep until the Last Trumpet sounded to awaken them. [Compare post-hypnotic suggestion]. Their thoughts were working out in this way. The reason why there were no children among them was, he contended, that children were too young for the belief to set up an illusion strong enough to make them sleep."

#### CASE NO. 235—"M.S.S."

The following from *Light*, vol. XLV, 1925, p. 142, is abbreviated: "I seem to be looking out of the window for the sun to rise, the window is open, but I don't feel cold. *I am puzzled by a subtle change in the atmosphere.* I hold back the

curtains and wonder at the unfamiliar outlook. I still have a sense of golden light, of unfolding love and happiness. I think I will try to keep this feeling all day, and then I begin to laugh, because I see myself lying in bed. Suddenly it occurs to me: 'This is very odd, I am looking at myself. Are there two of me?' Stranger and stranger, I have a sense of whirling in the air, of travelling rapidly, of ever-increasing light, brightness, beauty and surprised content; then there is soft music, those soft voices calling, they penetrate and thrill me. I feel surrounded, encircled, permeated by love and kindness; and yet here I am standing by my bed looking at myself asleep. My arm, with a pink-patterned sleeve, lies outside the coverlet. I look down on myself ['double']: I have on a similar pink gown ... yet, I didn't have two pink gowns.

"I am puzzled, what am I to do now? To get into bed with myself again, or what? Something must be done, because I hear footsteps coming down the passage. Jane will 'have a fit' if she sees two of me! I know!: I'll just float out of the window. I must be quick ... I feel as light as a feather as I float away. Hands are held out to me. I have invisible support [= 'deliverers']. I sail away. 'This is a great adventure. I hope I shall remember it all when I come back. I feel I never want this journey to end: everything is getting more and more beautiful, wonderful, and the voices are getting nearer and clearer. 'Here she is at last!' ... I am enfolded in an atmosphere of love. There are the faces I have waited so long to see again. ... I see, I feel, I know, that all I ever longed for, and more, is here. It is too much to grasp. I just know I have come home at last, safely across the great divide ...

"When the sun shone through the chinks of the still-drawn curtains, it woke me up. I remembered vividly every word and sensation. ... All the more wonderful to me because, as a rule, the happenings of sleeping hours with me are as tantalizing as Burns' 'snowflakes on the river.'"

#### CASE NO. 236—Oscar Mockler

This experience appeared in *Light*, vol. XLV, 1925, p. 563. Mr Mockler lives in New South Wales. "It was my watch below. The ship was some two days off Aden, the time about 2 p.m. I remember thinking, 'What a noise those people are making and whoever can they be?' (We carried no passengers). They stopped outside my door, which was on the hook. Someone [a 'deliverer'] came in, stood beside me and placed hands on my breast. The next thing I was aware of was standing on the floor of the cabin and looking down at my body lying asleep in the bunk. While I was lost in wonder, two persons came in and stood one on each side of me. The next moment I was speeding in a slanting direction far away over the sea. Shortly we were over London; the atmosphere, or perhaps the 'aura' would be a better word, was not pleasant. One could feel many thoughts of many minds.

"This soon passed and we rose into beautiful clear air; higher and higher we shot up. I began to think of my body lying far away in my bunk. 'Whatever shall I do?, I thought. 'Will I ever get back? Am I dead or what?' I got very

frightened. Immediately I was aware of some presence with me ... I felt myself lifted up, then a downward flash, a queer sort of merging of two in one, and I was awake, sitting up in my bunk.

"Since that time I have often left my body in sleep, but never travelled so far. I am certain that the spirit can, and does, leave the body and mingle with spirits on the spiritual plane, though we do not always remember."

#### CASE NO. 237—Shirley Eshelby

*Light*, vol. 1935, p. 298, contained the following (here abbreviated): "One Sunday recently, at 3.30 p.m. I went into the silence. I was alone in the house. ... I saw violet hues, like opals in my hair. This was a sign that I was in a condition to receive messages from 'the other side'. I put my body safely on the bed and then said to myself three times, 'I am still, from my head to my feet, I am still.' After a few seconds ... my son appeared to me. He smiled and caressed my face. ... His touch felt as light as a cobweb. He put his arms right round me and lifted my soul [= body] out of my [physical] body [= a 'deliverer']. When out of the body, we were solid to one another and his arms were as strong and muscular as the arms of a man in the flesh. ... After quite a long talk, he said, 'I can't take you away, dear; you must return to your body now!' He lifted me easily and put me back into my body. After I was back in the body his touch was again as light as a cobweb, and we were no longer solid to one another.

"This is the first experience of this kind I have had, though my son has been to see me many times. ... He always seems to know everything that happens to us here. This dear boy's death has been the greatest revelation of my life. He has proved survival to me."

#### CASE NO. 238—Mrs S. Eadon Craven

*Light*, vol. LV, 1935, p. 487, contained a letter from Mrs Craven which included the following: "Personally, I have travelled in my sleep—from a young child—by 'flight', being poised and, as it were, 'swimming in air'—with very great ease, visiting places both known and strange. ... In later life I have gone through extraordinary ceremonies and returned to wakefulness quite conscious of all done, in many cases writing down my experiences; also being taught many things. ... In all this time, I have had no difficulty coming back so naturally that it seemed a kind of dreaming—but I know it was 'real': only once had I the slightest feeling of discomfort—when I wakened by what I felt was a 'blow' on my right shoulder ..."

#### CASE NO. 239—Mrs H. M. Fox

Mrs Fox sent her narrative (*in litt.*, May 25, 1961). She looked up at the sky, thinking there was an aeroplane overhead, when, she said, "I was out of my

body, away in space. My first thought was, 'I have no body!' The next, 'How dull to have no bodily occupation!' Then came a sense of loneliness and I returned to my body." Repercussion, due to this rapid return was described as follows: "*It felt as if someone had hit me very hard under the chin.*" Mrs Fox observed, "When out of my body I seemed to be just a circular blob of mind." Once, when very ill, I was conscious of my astral body lying alongside of me in bed."

CASE NO. 240—Mrs M. Tolkien

Mrs Tolkien's mother died. Six months later she felt "numb" and "lost consciousness", i.e. experienced the "blackout" as her 'double' left her body. She "seemed to float towards a high sandy cliff, floated across the sea and back again". She observed, "I looked at my arms and thought to myself, 'Yes! It is me, and I am astral travelling!' I knew I was out of my body. ... Once again I came to at the foot of my bed, and my mother was sitting there. I said, 'I have been looking everywhere for you!' *Then I was over my body on the bed ... and remember no more until I found myself back in my body.*"

CASE NO. 241—Mrs N. Matile

Mrs Matile, now 67, wrote (*in litt.*, May 26, 1961) and told of an experience that occurred when she was 8 years old. Her account is as follows: "One night, when I had been in bed for a short time, *I found myself floating above my bed (about three feet above).* I then quickly passed out of the window to the middle of the Mews where we were living. It was a starry night and it was a lovely feeling, floating in the air. It seemed to last a few minutes and then I seemed to drop and felt myself trying to keep up. I then (*against my wish*) passed back through the room and *hovered over my bed* and was very surprised to see myself lying down, looking quite dead. *I had a long length of greasy-like ribbon trailing after me. [This suggests that the 'cord' is an extension of the 'double'—compare cases 32, 285]. It was silver-greyish. One part seemed to trail off into a misty vapour (about half an inch in width).*

"While I was looking down at myself on the bed, *I felt a click* and then I was looking up from the bed. As a child, I felt thrilled at that experience and tried to float myself the next night. At last I succeeded, but I was out through the window and back quickly. I felt no shock whatever. It was the only time anything like that happened to me. *It was only when I reached the age of 30 that I realized the meaning of my childhood experience.*"

CASE NO. 242—Mrs E. A. Guelke

Mrs Guelke, of Cheltenham, had two projections. She described the first as follows. "Very slowly, it seemed, I floated up and could see myself seated on the chair. All the things in the room seemed plainer than seen with my own eyes. I did not have to imagine to turn, as it were, to be able to see things which

would otherwise be out of my vision. *A fear came over me and I returned more quickly.*

Describing her second experience, Mrs Guelke said, "I just rose up and could see my body lying on the bed. *I was a little afraid and returned quickly.*"

CASE NO. 243—Miss M. E. Fearn

Miss Fearn, of Iver Heath, Bucks., sent the following narrative (*in litt.*, May 26, 1961): "I was in bed and suddenly I seemed to awaken. I felt myself arise and float off the bed and ... was at the foot of our bed, looking at myself asleep, facing my husband's back. Then I floated towards the window. I thought, 'I must not get too near the window, because I know I could go through it, though it is shut!' I came away from the window, and went back to the bed. I could still see myself asleep. Just as I was going to get back on the bed, my sister, *who passed away two years before appeared—just from the head to the waist.* She pointed to my sleeping body and said, very sharply, 'Go back!' three times. I don't know if it was her sharp command, but just then *I felt as though I had received a blow as if I had fallen from a height. The shock woke me up.*"

Miss Fearn later sent me (*in litt.*, June 1, 1961) an experience which she could not understand. She said, "I had been asleep, or so I thought, when suddenly I was fully awake with *my heart beating fast as when one gets a shock.* Someone had been bending over me, looking at me. I had a strong feeling that I had been somewhere. I lay awake and tried to recall where. Then it all came back to me very clearly.

"I seemed to be travelling up through space. Things were not very clear, as there was a kind of mist [= 'Hades']. Then, as things got clearer, I saw my mother, one of my sisters and my brother, all talking together. (All these three had 'passed on'). They did not see me as they were looking away from me. My mother was saying, 'Look, here she comes!' I looked in the direction in which they were looking, and saw a very bright light which got bigger as it approached. Then I saw my other sister (also 'passed over') [= 'Paradise']. She came up to me and said, 'You must go back!' I replied, 'No, I do not want to go home! (meaning here on earth) ... I felt very upset and having to come back. I put my arm around her shoulders and she said, 'Don't touch my back!' ... She took my arm and we floated down and down. And that was when *I 'came to' with a start.* I tried to recall why she said, 'Don't touch my back!' Then I remembered that her lungs had been affected with T.B. when she died ..."

The explanation is doubtless the same as that given by the present writer in his book *The Study and Practice of Astral Projection* (Aquarian Press, 1961, p. 64) for a strange experience of Col. R. M. Lester. Miss Fearn had "taken on" the last-illness symptoms of her sister just as the two were parting, i.e. when her vehicle of vitality (and memory) were involved, the ("dead") sister "remembered" her last earthly feelings and caused Miss Fearn to "remember" them by proxy! This sort of thing is highly evidential.

## CASE NO. 244—Dr J. H. M. Whiteman

Dr Whiteman's astral projections were published, along with mystical experiences, in a book of great value entitled *The Mystical Life* (Faber & Faber, 1961). Like me, Dr Whiteman envisaged (1) the physical body, (2) the Psychical or Soul Body (which provided psychical experiences such as here concern us) and (3) the Spiritual Body (which produces mystical experiences). Dr Whiteman offered an explanation of man's nature in terms of the *monads* of Leibnitz. His "true self", or "higher self", one single monad, corresponds to what the writer (*The Supreme Adventure*, James Clarke, 1961) calls the Greater, Higher, Inner, Eternal Self.

On p. 56, Dr Whiteman described a projection that occurred when (like Muldoon on his first projection) he was 12 years old. It was caused by the pain of a burn. It seems probable that his 'double' was naturally in loose association with his physical body. He said, "I appeared to have *no feet*. ... The emptiness rose ... until I appeared to have *no lower part of the body*. Then ... *all feeling in the body disappeared*, but at the same instant I realized that I was still standing aware, in a curiously interested but detached way, of the sound of some heavy object falling down about *eight feet* away, behind and slightly to the right." Then he re-entered his body and realized that he had fainted.

On page 57, in an account of a projection that took place when he was 20 years of age, there is a strong suggestion that Dr Whiteman's vehicle of vitality (as well as his Soul Body) was loosely associated with his physical body. He had a "quite irrational" dream, in which, he said, "A vivid sense of cold flowed in on me ... Then suddenly, ... all that up to now had been wrapped up in *confusion* instantly passed away [= he now shed that portion of his vehicle of vitality that had left his physical body along with the Soul Body and, forming part of the composite 'double', had enshrouded it, reducing consciousness to the 'Hades' or dream-level], and a new space burst forth in *vivid presence and utter reality, with perception free and pin-pointed as never before*" [= "super-normal" consciousness in 'Paradise' conditions]. He thought, "*I have never been awake before.*" Dr Whiteman had no knowledge at this time that projections were possible.

On p. 63 of his book Whiteman described a projection in which his 'double' "floated apparently a little above the physical body". On the same page, in another experience, he had "dual consciousness". He stated, "I was objectively conscious of the physical body, lying face downwards. But consciousness resided almost wholly in the separating form" (i.e. the 'double'). A later projection (p. 66) included both the horizontal position of the 'double' and the "dual consciousness" just mentioned. He said, "I was also aware, by double-consciousness, of a lower manifestation, according to which ... another body was gently rocking in a horizontal position ..." Still later (p. 72) he had a projection in which "the separated form appeared horizontal ... above the bed."

On p. 73 Dr Whiteman described how the proximity of the exteriorized

'double' to its physical counterpart tends to dim consciousness (as was described by Mrs Leonard, etc.). He said, "As I passed on the light grew darker ... (this darkening always heralds a necessary return [through 'Hades'] to the physical world)". He continued, "The inner form of consciousness became lifted off the ground, and equally gently inclined *backwards* until it appeared to rest *horizontally*, about five or six feet above the ground. ... Next ... the (inward) body began to be lowered into coincidence with the physical body, whose position was now clearly discerned ..." [N.B. This *backwards* pull on the 'double' and its *horizontal* position before re-entering the body was also described by Muldoon, etc. Thus the route taken by Dr Whiteman's 'double' corresponds to that taken by Muldoon and others—such details indicate *objective* 'doubles'].

On one occasion (cited on p. 73), as his 'double' was returning to his physical body and was moving into the *horizontal* position above it, preparatory to coinciding with it, Dr Whiteman made an experiment: he tried to alter the orientation of the 'double'. "But," he said, "the separated body was compelled back again into the face-upwards position as it became more *horizontal*." In still another projection (cited on his p. 75) Whiteman saw the ceiling as though he were looking up from a "*horizontal form*".

Dr Whiteman (p. 62) mentioned projectors who described passing through a dark tunnel. (The present writer interprets this as a "blackout" due to the process of separating the Soul or Psychical Body from the physical body, during which period neither body would be available to consciousness.) Miss Kaeyer said, "It was just long enough for my soul to escape from the physical." The description is also given for re-entering the body, when the same condition would presumably apply. Thus, Miss Addison said "There was a moment of darkness as the head of my astral body slipped into my physical body." The description is also given for shedding the vehicle of vitality (see *The Supreme Adventure*, James Clarke, 1961, by the present writer, p. 109) and it is in this connexion that Dr Whiteman (evidence of the looseness of whose vehicle of vitality has already been mentioned) said, on p. 77 of his book, "It was as if I were being drawn ... towards a rectangular pit or well of water. ... There came the vivid sound of rushing water in my ears, and I awoke in the physical world."

Dr Whiteman made two references to the *repercussion* which may occur when the 'double' returns rapidly to the body: on p. 68 he mentioned 'a slight jolt' and on p. 79 'a sharp jolt at the solar plexus'. (The position of the latter shock, namely the solar plexus, further supports interpretation that Dr Whiteman's vehicle of vitality is somewhat loose).

The "blackout" caused by the re-entry of his 'double' into his body was described (p. 69) as "an impression of blankness" which lasted for only "a moment".

We have mentioned our interpretation of the "water" described by Dr Whiteman as representing 'Hades' conditions, due to a relatively loose vehicle of vitality. On p. 70 of his book, he said, "In transitional states between the physical state and a psychical one, or between a psychical state and a mystical



one ... there is sometimes a kind of dissolution of the 'world' into a condition of shapeless fluidity; when all we are conscious of is a substantial movement as of currents eddying and interweaving in space. Then, in due course, the new 'world' and our new personal form are condensed out of 'the waters'." He significantly added, "In these transitional states mental control is difficult, *fantasy-influence sometimes takes hold, and the separation [= projection] may lapse into a dream of flying, floating or swimming.*" He continued, "While the physical body is in a ... partly dissociated state, one may be able to discern a movement of [? ectoplasmic] currents eddying and interweaving *within the form of the body. These seem to be almost material in character*; they could easily be mistaken for physical sensations. ..." [Ectoplasm has often been described as "semi-physical"—compare Case No. 177, J. McCormick]. On p. 50 of his book, Dr Whiteman noted that, "An element of *fantasy* is, however, liable to break into any separation that is not of a mystical category, and may be very difficult to overcome."

We interpret this as, in his case, in any psychical projection part of the vehicle of vitality is liable to pass along the "silver cord" from the physical body to the Soul Body, enveiling it and dimming consciousness. But Dr Whiteman's interpretations of many of his phenomena differ from ours.

#### CASE NO. 245—Mrs A. Thompson

Mrs Thompson said (*in litt.*, June 1, 1961): "Occasionally, when just on the verge of sleep, I get a rushing sensation in *the head* and a ticklish windy feeling that seems to work out from *the top*. ... One night I got out of bed and saw two young boys going home and thought, 'How late they are!' I went and shook my husband, but he did not move. Suddenly I realized it was me [i.e. the 'double'], though I knew physically I was still in bed. With that thought, after the sensation had passed, I woke up. There were no after-effects."

#### CASE NO. 246—Mrs M. Eyres

Mrs Eyres told the writer (*in litt.*, May 26, 1961) that she is crippled. "But," she said, "even a paralysed leg can't stop a strong mind from travelling anywhere." She described leaving her physical body as follows. "I had a feeling that the real Me came out of my body through *the head* and I had the sensation of flying." She claimed to visit countries in this way.

#### CASE NO. 247—Mrs J. Watkin

Mrs Watkin, of Hove, prefaced her account (*in litt.*, May 29, 1961) by saying, "What I am writing to you is a *true fact*. I would not dare to do otherwise." She is a Baptist. Her narrative is as follows:

"I was 14 years of age. I had just got into bed, when my attention was arrested by a soft whirlwind sound coming through the window. Yet it was a still

summer's night, with no wind at all. Then two robed men, as solid in appearance as we are to each other, were standing at my bedside. I felt no fear. They gave me a most penetrating look, at and through me, and suddenly I found myself standing between them, and the three of us, looking now at my lifeless-looking body on the bed [i.e. they were 'deliverers']. Instinct told me I was going on a long journey. I had no knowledge of such things happening like that; yet I 'knew' it was so natural as well as a miracle of God. Then the three of us went up, through the window, and miles, and miles, up into the Spirit World. I was amazed at the speed, lightness of feeling and the very solid 'matter' of the Spirit World and its breath-taking beauty. ... We passed beyond ranges of mountains into the Spirit World where the air is exhilarating like wine ...

"I was brought back to my bedroom and there the three of us again stood looking at my lifeless-looking body. Suddenly I slipped easily and swiftly into it. No pain or queer sensations at all. My Spirit Body is amazingly strong, the duplicate of my physical. The Spirit world is a true real fact. ... Astral journeys are delightful and definitely not dreams or visions. They do really happen."

#### CASE NO. 248—W. L. Graham

Mr Graham, of Dundee, sent the following (*in litt.*, May 29, 1961): "At first I had astral projection in my sleep-state. Then I was tested [by 'deliverers'] by being taken to heights and dropped. Then I was quite conscious of being out of my body and taken on travel. I have been in the Light and Darkness, talked and walked with the spirit friends on the other side of life and have seen them in their different colour-robes. ... When I am on travel, I am always held by spirit friends ('deliverers'). One fact I am quite conscious of is Life After Death, as I have been quite conscious of leaving the physical body."

#### CASE NO. 249—Miss A. Thomas

Miss Thomas, of West Norwood, London, S.E.27, who knew nothing of psychic matters, said (*in litt.*, May 29, 1961): "I have had three out-of-the-body experiences. During the first, I was presumably asleep and saw myself floating above my material body for what may have been only a few seconds. Then I merged quite happily and seemed to be in natural sleep. But when I awoke in the morning, I remembered I was a little afraid, feeling that I had been dead for that short space of time. I gradually forgot the experience.

"Some years later it again happened, but for a longer period, and I knew that I was looking at myself in Spirit. The merging was again almost happily accomplished. I spoke of it to no one.

"About a year ago came my third experience. It was different in that I seemed to be with my spirit body and had gone a long, long way, searching for something, I knew not what, and, during this experience, I was definitely afraid. Then I seemed to be struggling to find my way back. When I did get back it was with an effort

and I woke groaning and very cold. I was incapable of moving and lay for some time in a chilled condition. Eventually I was able to get a hot water bottle, and only after some considerable time got warm and fell asleep.

*"I was not ill, or even run-down in health when these three things happened, and I am a normal woman of some education, and certainly level-headed."*

Later, Miss Thomas described a "half-way" condition as follows: "I am half-way up a wide stairway and see the lower half in blackness [= 'Hades']. I look upward where the steps merge into a brilliant white light [= 'Paradise']. I am struggling to get from the grey to the white light, but on the other side of me is an abyss from which hands are stretched out to pull me back [= the reverse of helpful 'deliverers']. I sense that down there, on either side of me, are suffering creatures wanting to come out of misery." [Compare Mme. d'Espérance, cited (Case No. 43) in *The Study and Practice of Astral Projection*, 1961].

#### CASE NO. 250—Mrs Alice Hibberd

Mrs Hibberd, of Bolton, Lancs., sent the following (*in litt.*, May 29, 1961): She insisted, "I am a rational, intelligent woman, not given to flights of fancy."

"One morning I woke up and felt my etheric [body] *floating horizontally above me*. I had an indescribable feeling of perfect health and happiness. Another time, I caught a brief glimpse of it returning from the right side of me. Not long ago, I warned my daughter about leaving a hot iron within reach of my grandson, who was at the 'toddling' stage. I was worried about this and, two nights later, *my daughter woke up and saw me, apparently in my physical body, holding an iron in my hand, although I live five miles away.*

"Once when I was recovering from an illness I woke up and saw *myself lying in a horizontal position on a table at the other side of my bedroom.*

"Another time, at the dentist's, under gas, I saw myself looking down at my physical body."

#### CASE NO. 251—Miss T. Mayo

Miss Mayo said (*in litt.*, May 31, 1960): "In the early 1920's, about 7 a.m., I had awakened and lay waiting for the maid to bring my cup of tea. I suddenly found myself wandering about in the hall, wondering what I was doing there. *Going into the back room, it came to me with a shock that I had passed through the wall, the door still being shut.* Instinctively I knew what had happened. At the same time I heard the maid coming up. Knowing I must be back in my room before she arrived, and also realizing it was not good to 'fly' back [because of shock or repercuSSION], I forced myself to walk up the stairs one by one. As I neared the top I held my hands in front of my face and examined them, exclaiming, 'They are real—real flesh and blood!' The exultation of that moment was great. When I passed into my bedroom I saw my physical body lying in bed. The next moment I was back, the door opened and there was the maid.

"After the passing of many years, one night I found myself back in that same room where realization had come to me *in passing through the wall*. I thought to myself, 'Let's find out how it worked!' Walking slowly to the wall, it seemed to me that, although it appeared solid, in reality it was a mass of intangible substance, like minute cells, which 'gave' to my etheric body as I passed through, the feeling of being like passing through a mist. It was a wonderful experience, and although not exciting in itself, gave me the answer I had sought since I was old enough to think about the hereafter—that, without a shadow of a doubt, 'There is no death'. In these out-of-the-body experiences *I often see my mother ... who has long passed over.*"

The present writer asked Miss Mayo if, when out of her body, she had ever seen the "silver cord". She replied (June 5, 1961): "No, but I have a feeling it is at the head. ... I think the cord is near the head because I was once a 'long way' off and was suddenly drawn back. I felt myself *falling head first*, with scenery and houses, then countryside and finally *just a void* [= 'blackout'] until I entered my body ..."

#### CASE NO. 252—Mrs J. Jarvie

Mrs Jarvie wrote (May 26, 1961) mentioning an article by the present writer in *Psychic News* (May 27, 1961) in which he described the sensations that are often reported by people either when they leave their bodies or re-enter them (or both)—chiefly when the change is a sudden one. When it is very gradual, it may pass unnoticed.

Mrs Jarvie said, "I was especially interested in the accounts of the experiences felt when returning to the physical body. *If I hadn't experienced the physical sensations I did, I would have thought everything that happened had only been a dream.* As you so aptly put it in your article, *these experiences 'have gone further to prove survival to me than all the religious books I have ever read—I know!'*"

#### CASE NO. 253—Mrs Alice Latham

Mrs Latham, of Bexhill-on-Sea, sent the following (*in litt.*, May 26, 1961): "On Christmas night, 1958, I was in great discomfort and pain, due to a fall. About 6.30 p.m. I was lying down, drowsy but awake. I became aware of the fact that I was not alone. What was so remarkable was *a feeling of lightness, of buoyancy, as if I were floating high up, near the ceiling. No longer was I conscious of pain.* The realization came to me, naturally, that I was out of my physical body which lay there on the bed. I scanned the ceiling and ... regretfully floated down slightly lower until I found myself back on my couch.

"To my utter surprise I then beheld my beloved mother, who had 'passed over' twenty-four years ago. Seated beside her, on the arm of the chair, was my sister who had 'passed over' at the age of 53. *She looked well and happy—much younger than at the time of her 'passing'.* We conversed by thought, not a word



being exchanged. I knew that they must soon depart. As if in answer to my thought, I heard these two words, 'Not yet, not yet, not yet!', growing fainter as they vanished. I was uplifted and filled with joy. A great feeling of peace stole over me. Somehow I knew the waiting, 'ere I joined them, could not be long."

CASE NO. 254—John L. Lane

John L. Lane sent his account of his projections (*in litt.*, June 3, 1961): He experienced rigidity of the physical body when 16 years of age and again some three years later. He noted, "I could see with the lids of the physical eyes drawn, as in sleep."

When 26, after the first World War, he often had a nap on the sofa on a Saturday afternoon. On one occasion his 'double' was released. He said, "On this occasion I 'came to' and was standing by the window talking to my wife's mother. She paid no attention. I discovered the reason for this when, on turning round, I saw myself lying on the sofa apparently fast asleep. I woke up without any shock. *At the time I had never heard of astral projection, but ... a friend lent me Muldoon's The Projection of the Astral Body.*

"Brought up C. of E., a choir-boy and a Communicant, I returned from the war full of doubts about religion. Muldoon, and my own experiences made me think again.

"One further experience stopped the doubts which suggested imagination, the 'sub-conscious', wishful thinking, etc. as the cause of all ideas about projection. I was lying in bed, thinking about the book I had been reading. The room was dark, but I was a long way from sleeping. ... I had learned that the surest way to stop all phenomena was to demand to know the how and the why—so, when a gentle 'swish', like the tide running up and receding on a shingle beach, seemed to play about my feet, I lay perfectly still and mentally accepted without trying to probe or analyse. The 'swishing' grew in volume, gradually covering more and more of my body. By the time the 'wave' was travelling from my feet to my head, the volume of sound was tremendous and I felt that some crisis was approaching. ... The thread of consciousness had not been broken from the time of my returning, so when I felt myself gently rising from the bed, it was something I had not anticipated. The room was no longer dark, but the illumination was subdued. As I rose towards the ceiling, I turned and saw my wife lying in bed, fast asleep. 'I'm off!', I cried to her, but she did not respond and I was at the bottom of a chimney-like tunnel which had a small patch of light showing at the top. [N.B. Mrs "Z" reported by Dr. K. E. Müller in F. C. Sculthorpe's *Excursions to the Spirit World*, Almorris Press, 1962, p. 129, similarly said that the ('double') spiralled up and out of, a big chimney." Mr. Lane's 'double' was already free from his body. The 'swish' which was like a 'wave' doubtless refers to his vehicle of vitality, a feature often described in terms of 'water', as in the 'river of death'. The 'tunnel' he now 'saw' was caused by the

vehicle of vitality which he was in process of shedding from the composite 'double'. He was passing through the equivalent of the 'second death', which frees the Soul Body from the enshrouding and enveiling vehicle of vitality. If he had a somewhat 'loose' vehicle of vitality, part of it would tend to exteriorize along with the Soul Body. At death, the whole of it exteriorizes along with the 'Soul Body', so that everyone has to pass through the 'second death', usually some three or four days after the physical body was vacated—compare the case of Aridaeus, No. 368. The fact that this experience is rarely described in astral projection is doubtless due to the fact that the 'looseness' of the vehicle of vitality is rare]. The sides of the circular tunnel were not, I felt, solid (like brick or stone). Imagine a blackness so dense that it gave the impression of being solid. Then scoop a tunnel through this blackness [enshrouding]. The tunnel varies from its surrounding 'wall' of blackness in so far as it is less solid, but it is just as black. *I floated up the tunnel*, complete with every faculty and function, every memory and feeling, and I was well aware that my body was 'down there', in bed.

"As I approached the top of the tunnel [= became free from the hitherto unshrouding vehicle of vitality], I found myself in a kind of woodland, but the trees and flowers had form only—there was no colour, just shadings from grey to black. [N.B. This lack of colour suggests that Mr Lane's 'double' had not shed the whole of the vehicle of vitality, but that some remained with the Soul Body and partially obscured its vision of 'Paradise' conditions]. I did not see anyone, but I was not alone. I sensed that others were around me. After a while I returned to the top of the tunnel and started the descent. Near the bottom of the tunnel I lost interest in the proceedings for the first time since retiring to bed, and became conscious in the physical without shock from re-interiorization.

"I have experienced repercussion shock on many occasions, usually when falling off to sleep, and sometimes so severe that it could be likened to a slip on the bare brain with a wet towel.

"I have found myself in a friend's home, floating near the ceiling and aware of past events, present conditions, and a 'passing' that was to come. All of these proved to be correct.

"I should like to tell you about 'that other existence'. It always happens *when I am about to waken up* [=re-enter the physical body, first, in Mr Lane's case, re-entering a considerable portion of the exteriorized vehicle of vitality]. *I am in a passage or corridor* [compare the 'tunnel' symbol, described above]. I call it the pressurizing chamber. If one can become conscious and know, as distinct from dreaming, then I become conscious and know. I am in the 'chamber'. There is a door to my left side and a door to my right. I describe them as 'doors' but they are really the opening and closing of my awareness of experience—of my lives—one here and one 'there'. The door on my left is ajar and a world of personal experience—life which is my life—lies on the other side of that door. And it does not fit into my physical life. *There are no associations.* I now discover that

the door on my right hand is also ajar, and I am being pulled, impelled to go through the door on my right. *I do not want to enter through the door to my right. [He is reluctant to re-enter the physical body and so to return to earth-life].* Mentally I resist and then the terror begins. My desire to go to the left is translated into action and I am pulled and stretched, not in body, but in mind, by my desire to go to the left and the force [the physical body] which drags me to the right. Like a piece of elastic, my mind, my very being, is stretched, and to escape I must let go my desire to my life behind the left door and submit to the pull which brings me back to this present physical life. ... *One must be content with the experience of having, for a moment, looked at two lives, each complete in itself, both of which are the lives of the one 'I' "*

Mr Lane's detailed description may be compared to the brief one of a Red Indian, cited next.

#### CASE NO. 255—A Red Indian

*Redskin Interlude*, by Clare Sheridan (a sculptor), published by Nicholson & Watson, 1938, contains the following:

"The Indian, Crazy Crow, had been very ill. 'Last night', he began, 'when I was *unconscious*, I went on a long journey. I came to a place, but they sent me back. They said it was not time.' This was followed by the cryptic statement that if he had gone *that way* he would never have returned, but, as he went *the other way*, they sent him back."

#### CASE NO. 256—Thomas Heslop

Mr Heslop, of East Bolden, Co. Durham, wrote (*in litt.*, June 1, 1961): "It was a Saturday night. I was reading at about midnight when I heard my daughter coughing upstairs. *I wondered whether to take up some cough mixture or not.* But I decided that she might have coughed in her sleep, so put the bottle down and went to bed. I lay awake until about 3 a.m. Then suddenly, I found myself gripped at each side of the waist [by a 'deliverer'] and *found myself where I was thinking of going before I went to bed—at her bedside.* All was dark, but before me stood a figure of golden light—it was my daughter! I thought, 'She has passed out!' and asked, 'Is my little girl all right?' ... Then the thumb of the left hand of the person holding me was pressed into my side. I took a sudden deep breath and found myself back in bed. She was her usual cheerful self the next morning." [This case is very like that of Mrs Garrett's nurse, cited on p. 32 of the writer's *The Study and Practice of Astral Projection*.]

#### CASE NO. 257—Alfred Warren and Mrs Maureen Warren

Mr Warren (*in litt.*, June 10, 1961) said: "About eighteen months ago I was awakened from a deep sleep by the crying of our six-months-old baby. As this occurrence had been rather frequent, I was able almost automatically to walk

into his adjoining room, fill his bottle and return to bed. On this occasion, however, the operation took considerably more effort of concentration. I was filled with a similar remorse to that felt on being disturbed from a beautiful dream.

"*The fact is that I was walking along the pavement in the half-light ... beside the beautiful Radipole Lake at Weymouth, some fifteen miles away. I had a sense of freedom and intense enjoyment.* I did not leave Weymouth all the time I filled the bottle, etc., but I remember fighting to stay there. ... This experience bore little comparison to a dream."

"My wife had an experience in the same class when she was working on a dairy farm as a young girl. She went out of the back door, intending to commence washing churns, and found herself looking down upon herself already on the job."

#### CASE NO. 258—E. Durman

Mr Durman wrote (*in litt.*, June 4, 1961): "From the end of May till mid-August, 1959, I was on a prolonged sea-trip. ... I had no knowledge of astral projection apart from the fact that one was supposed to project a 'double' ... I was lying *flat on my back* and drifted into sleep. My 'nightmare' was that the ship was sinking. ... The *water* [*? = vehicle of vitality*] was gradually rising, but I felt smugly unconcerned until it reached my chin, when ... I struggled with might and main and woke up in a cold sweat. ... Within a few minutes I was asleep again. ... Then I felt myself moving on my side towards the bulkhead. It was a *very pleasurable sensation* and what surprised me afterwards was that I accepted it as *perfectly natural*, even though I was fully conscious, I then gradually turned over on to my back (an automatic movement, neither of my will' nor 'helped'). I thought, 'If I fall asleep like this, I shall probably have another nightmare!' It was difficult to turn on my side again and I had to really struggle. (I still did not feel surprised). No sooner had I achieved this than *I was forced back on to my back by a strong 'elastic' force* [*? = the silver cord*]. I remained gently rocking there for a few moments.

"When my body had ceased rocking, my left leg continued for a few moments more (there is nothing physically wrong with my left leg). *This I did think was odd, and I began to marvel at my state* [= *making critical observations*] ... I was reflecting on this when it dawned on me that *I was out of my body!* The feeling was so wonderful and I decided to just lay there and wait for what might happen. After a while I found myself [= 'double'] imperceptibly rising until I thought I was about a foot above the door (about seven feet altogether), but this may not have been so. I came to rest ... Then I heard footsteps in the corridor. I thought to myself, 'What a fool I shall look if he comes in and sees me up here!' *I felt just as I do in my natural body, with the exception of lightness.* No sooner had I thought this than *I received a jolt and woke up immediately.* (The jolt is the same as when going up or down a flight of stairs and you take another step which isn't there). *My body seemed so heavy that I couldn't move for a couple of minutes.*

"This experience proved to me that there is an astral body. During the following days I tried to analyse the experience objectively and reached two conclusions which have changed my whole outlook on life, viz. (1) I definitely possess at least one other body possessing consciousness and feeling similar to my normal body; (2) as it can separate from my normal body the odds that it can exist separately are greatly in its favour. The theory of survival had become far more than a working hypothesis for me. [Compare Gerhardt's reasoning cited on p. 26 of *The Study and Practice of Astral Projection*]. I made up my mind that if I was fortunate enough to enjoy similar experiences, I would carry out some definite objectives. The first thing I wanted to try was to project myself to my home, observe any unusual or outstanding circumstances, and simultaneously try to make myself seen by at least one member of the family. I also decided that I would firmly control my emotions whilst in a non-physical state. No deliberate attempts to project myself were made.

"The following September, when I was back on terra firma, I had my second acquaintance with this phenomena. ... I was in the same position as previously, the only difference being that my room was fairly light. As was usual, I just drifted into a natural sleep. I then became conscious of feeling myself [= 'double'] swaying violently from side to side, pivoted at the feet ... I eventually came to rest, but cannot recall being at any particular height above my body. Again I rose imperceptibly and once more came to rest between three or four feet directly over my physical body. (I was not conscious of my physical body). After two or three minutes I moved horizontally to my right ... then I descended to the floor, my feet gradually coming down. It was at this time that I realized that I could see. I was nearly overcome with excitement, but managed to suppress it. When I had stood up I went across to the mirror (the effort was similar to walking under water). My reflection was perfectly clear. [N.B. As already said, in his first exteriorization of Mr Durman's 'double' he "dreamed" that "water" was gradually rising and threatening to drown him, the present writer interpreting the "water" as vehicle of vitality, suggesting that much of his vehicle of vitality accompanied the separating Soul Body, i.e. that his vehicle of vitality is somewhat loosely associated with his physical body. In this second experience there are two features which have the same implication; first, the movements of the 'double' were hampered so that it was like walking through water; secondly, the 'double' was sufficiently dense as to be reflected in a mirror]. But I received a shock. There behind me, on the bed, was my body, with its face as white as a sheet. I do not know why, but I hadn't anticipated this. I woke up in the same manner as on the previous occasion, feeling extremely disappointed and inwardly cursing my weakness."

CASE NO. 259—Miss June Douglas

Miss Douglas had an experience in 1944 when she was 16 years of age. She sent the following details (*in litt.*, June 18, 1961): "One night I awoke from sleep to

find that I ['double'] was in a horizontal position and suspended in mid-air. In this position I travelled at moderate speed through the bedroom windows out into the night. It was moonlight and I could see the houses very clearly. I felt thrilled as I travelled along ... It was so real. I drifted across the roof-tops and identified the neighbours' gardens. ... On the return journey I seemed to be losing height but not speed. ... Finally, I arrived in the garden at home, still remaining in a horizontal position and suspended in mid-air. It was not frightening. On the contrary I was thrilled to have experienced what I now realize was astral projection." Miss Douglas added, "Not at any time did I feel able to control the speed or height or distance. I wanted to go further than just the Drive, but the next thing I knew was that I was on the return journey. It seemed to me that there was some power unknown controlling it."

CASE NO. 260—Mrs D. M. White

Mrs White, of North Western Avenue, North Watford, sent the following letter to the *Daily Sketch* (Oct. 1960).

"I was quite surprised to see your article 'Uncanny Evidence', dated October 4th because, having had a similar experience thirty years ago, I have never read or heard of anybody else experiencing anything like it, and, as you stated, people are reluctant to speak of such an experience because of being thought a crank. Such was my case. I related it to two persons on two occasions and received such an odd look I have kept silence since.

"This experience happened when I was 8 years of age. I was walking alone and it suddenly came into my mind how wonderful the human body is. I lifted my left arm and held it above my head. I was thinking 'One could control every part of the body just by thinking about it!' and suddenly I stepped out of my body and saw myself standing there with my arm held up.

"The sensation I had when I was viewing my earthly body was one of holiness—it was a beautiful moment. Many years have passed, but one does not forget an experience like this!

"I puzzled about it for years. ... Every word I have written is true. I have had a feeling of divinity since that occurrence, though I seldom go to church. I know in my heart that there must be something behind all this."

CASE NO. 261—K. S. Kitamura

Mr Kitamura, of Langton Rd., E. Molesey, sent the following account to the *Daily Sketch* (Oct. 6, 1960):

"About the years 1941-2 I was stationed with an R.A. Coastal Battery at Broadstairs. I shared a room with four other fellows. One night I woke up (and I am quite sure I did wake up) and, finding myself flat on my back, made to turn over on to my side. To my consternation I found that I could not move at all. My body was paralysed.

"Then suddenly, I began to slide out of bed feet first. My body had slid about half way out then there was a pause in the movement and I slid back again. After a while I was able to move.

"When I related to the others what had happened, the next morning, one of them said it was a case of astral projection—something I had never heard of before. After all these years it still remains strangely fresh in my memory."

CASE NO. 262—Mrs "Elsie M. Tyson"

"Mrs Tyson", of Bristol, sent the following account to the *Daily Sketch* (October 9, 1960).

"I have been out of my body many times, and have been to very beautiful places ... but my husband and I have twice been together when out of the body. We did not go to 'the other side', but (apparently) to Germany. On awakening one morning, I said to my husband 'I have been to Germany'. I then started to describe what I had seen. I hadn't said much before he chimed in and described what he had seen in his 'dream'. It tallied exactly with my half. This happened also at another time."

CASE NO. 263—"L. Goodson"

"L. Goodson" wrote to the *Daily Sketch* (Oct. 10, 1960) as follows:

"This happened in 1948. My wife and I were in bed with our first-born. It was about 6 a.m. I found myself high up by the ceiling. ... I could see myself, my wife, and baby in bed. I thought 'I must get back!' Somehow I started to breathe deeply and was back in my body.

"I was very frightened by this experience. I thought perhaps death was near. I started crying, and my wife asked what was wrong?

"That day I saw my vicar who gave me a similar explanation to those in your article."

CASE NO. 264—Miss Edith L. Jones

Miss Jones, of Hampstead Garden Suburb, N.W.11, sent the following to the *Daily Sketch*.

"I moved to a one-room flat after my parents died. I was distressed at having been obliged to sever all material connections. One night, whilst my body was in bed asleep, my mother walked in and I found myself out of bed, beside her.

"Her features were more beautiful and all lines had gone from her face. I said 'Hullo, Mum!' Soon after I awoke to find myself in bed.

"After this experience I lost my sense of insecurity, believing my mother had come to bless me in my new home and, more important this, God had sent her."

CASE NO. 265—Mrs Walter "Saul"

Mrs "Saul", of Swansea, sent the following to the *Daily Sketch* (Sept. 5, 1960).

"I had been in bed about five minutes and was reading. Suddenly I found myself outside my body. I was frightened. I said 'This must be death—but I am me!' I felt wonderful at the realization that I was still myself, and said 'What a fuss people make about dying. I looked at my body on the bed. I thought 'What a fuss they make about this! It's just as a crab-shell discarded.'"

"Then suddenly I was in my body again. I know it was not a dream. I do not consider myself psychic or anything of that kind. I do not suffer from hallucinations. I am of a scientific type of mind and not (I hope) easily duped. My husband was a Judge and accepted only facts."

CASE NO. 266—Mrs Blanche M. Hayes

Mrs Hayes sent the following to the *Daily Sketch* (Oct. 20, 1960):

"I had the feeling of leaving my body. I actually saw my own body in the bed and felt the strange feeling of floating through air ... the cupboards did not hinder me—I just passed through them. Then I was back in my body."

CASE NO. 267—Ernest Hall

Mr Hall, of Hudson Road, Southsea, sent the following to the *Daily Sketch*, on Oct. 10, 1960:

"I have had many out-of-the-body experiences over a period of fifteen years. It was many years before I understood them and they caused me great discomfort of mind. Now I understand the phenomena and how to end it when I have had enough.

"On several occasions I have projected under my own control, or so I think. But it is mostly involuntary, and takes me by surprise, during periods of relaxation. Nor have I had the presence of mind to direct myself to any special purpose, since I get lost in the wonder of it.

"In the first willed projection, I lay in bed, deeply relaxed, late at night. A beautiful moon shone through the window. Presently a most strange sensation passed through my body. Next I floated out through the window and across the town. I seemed to be several hundred feet above the ground. On my left I observed a power-station, on my right a railway, ahead of me the harbour and the sea. ... I was not conscious of the body. At this stage I became afraid and earnestly desired to be back. Almost at once it was so ...

"The power-station, railway and harbour I checked during the next few days and the positions were correct.

"I have had many experiences of moving at great speed and scenes of town and country—never familiar scenes. Several times I have observed my own body."

## CASE NO. 268—Nurse C. H. Normanby

Mrs Normanby, of Middlesbrough, a member of the Anglican Church, sent the following to the *Daily Sketch* (Oct. 13, 1960).

"About the age of 15 years I experienced passing out of my body on two occasions. (I knew nothing at that age of the existence of this phenomenon, so such incidents could not have been due to suggestion). I was not dreaming, and although lying in the bed, I did not seem to be asleep in the ordinary way—more like a trance.

"On the first occasion I left my body in an upward direction and experienced a *choking sensation*. On the second I seemed to be floating from outside, *horizontally* through the lower half of the closed window and entering into my body. On neither occasion do I remember where I went or what happened, but I was aware, both times, of experiencing *great happiness* outside of my body.

"I have also experienced being outside of my body during an apparent dream (though it felt much more real than an ordinary dream).

"I was among a group of people. While talking to one, I realized the time was nearly up for me to get back into my body. I then experienced a *suffocating sensation around my chest*, and realizing I had no time to lose, hurried back to enter my body—otherwise I felt I would have died.

"As a qualified nurse, I have witnessed many deaths. *In all of them unconsciousness supervened some time before death [= the pre-death coma]. This could support the theory of the soul leaving the body before death—which I believe.*" (This is stated as a fact in many "communications"—see *The Supreme Adventure*, James Clarke, 1961, pp. 20, 59, 100, by the writer).

## CASE NO. 269—Mrs M. Flint

Mrs Flint, of Hull, sent the following to the *Daily Sketch* (Oct. 4, 1960):

"I am 53 years of age. One afternoon, while resting on my bed, I felt myself floating, or rather suspended in the air, and I was actually looking down at my body on the bed. I seemed to realize that I had to get back into my body and *I seemed to have a struggle between my body in the air and my body on the bed.*"

## CASE NO. 270—Mrs L. "Robertson"

Mrs "Robertson", of Cornwall, lives in so small a village that she does not want her identity to be revealed. She sent the following narration to the *Daily Sketch* (Oct. 11, 1960).

"Three years ago, *in the early hours of the morning*, I was looking down at myself at an angle between horizontal and perpendicular. *I felt more happy and at peace than at any other time in my life.* Although my husband was beside me, I didn't see him or any of my surroundings. After a while, I felt some force pulling me towards my physical body, which *I reluctantly re-entered again*, to find my husband shaking me and shouting my name.

"He said that something had awakened him and that *I was perfectly still and had stopped breathing.*"

## CASE NO. 271—Mrs M. E. Hooper

Mrs Hooper, of Darlington, sent an account to the *Daily Sketch* which we abbreviated.

"This experience occurred last week. I dreamed I was in bed and got anxious about my son who is at College in Sunderland. I felt I had to go to him. I thought 'I'll try to get out of myself—other people can do it and so can I!'

"So I made a big mental effort. Nothing happened. I tried again. And suddenly I felt myself slipping outside myself. I slipped half way up my legs to just below my knees. I thought 'My God, it's true! I *can* get out!' I felt overjoyed and made another effort. Then I felt myself slip again as far as my chest. There I stuck for a short time, resting. *Finally, I made a big effort, and shot straight out of my head.*

"I landed apparently right way up. I didn't notice if I had a body, but I could move without walking. ... I looked down at myself.

"I went into the street and saw a very fat woman and a man. They passed without noticing me, though the woman must have touched my shoulder.

"Next I was outside a big oak door. I went to open it when I thought 'If I am what I think I am, I should be able to walk through that door!' So I went up to it. I remember thinking 'I'm going to get an awful wallop, if I can't go through it!' But I walked through, straight through, without opening it.

"I still felt the urge to go to my son. ... I came to a very wide road. On my left was a patch of dirty-looking water and back of that even dirtier docks. There were small craft on the water. I went a bit further and landed among a crowd of people. I was lost and could not find my son. I felt tired, and with that thought, woke up.

"My son came home today. I told him about my dream. He said, 'You know, it depends which way you were going. If you were going away from where I live, you would be going down a very wide road. The docks would be on your left and houses on your right.'

"I have never been to Sunderland."

## CASE NO. 272—Mrs Marion Stubbs

Mrs Stubbs, of Wimborne, Dorset, sent accounts of two projections to the *Daily Sketch* (Sept. 10, 1960).

"I was 22 years old, asleep in bed. I became aware that I was moving in another sphere. ... There was someone at my side, invisible, but there. I gathered it was a 'helper'. ... We moved a long, long way and reached a point which I knew was the furthest I could go at that stage. Before me was a blinding light which emanated power and love ...

"I was taken back, terribly unwillingly. I eventually awoke. I recall a time of darkness [= the 'blackout' or 'tunnel'] at each end of this journey ...

"From then onwards I have always looked forward to death. ... The moment of death to me will be happiness.

"A few weeks ago, my 'astral self' again began to leave my body in sleep. I knew I was going and cried out to someone, again with me, 'No! not yet! Leslie needs me!' I fought my way back to the physical body.

"This time I never passed the barrier of darkness [= 'blackout' or 'tunnel']. The whole brief episode was in pitch blackness—though not loneliness, because of the 'helper'."

CASE NO. 273—F.W. "Parr"

Mr "Parr", of Bexleyheath, sent the following to the *Daily Sketch* (Oct. 5, 1960).

"I submit an account of a personal experience. Place—an Army barracks room. Year—1947.

"Finding my 'thinking self' suspended in mid-air over my body should have been rather a shock, but all the time I felt it to be quite natural, and not at all unpleasant. Indeed I found the buoyant feeling that accompanied my apparent weightless state most interesting.

"If I thought of a given position to the left, I instantly moved left, if to the right, I moved right, and so on without any effort whatsoever.

"I went into the corridor, where I observed someone had left a light on. I returned to my bunk and there found my body lying in peaceful repose. At first I just thought this rather odd, but soon panic seized me as I realized the implications of the situation and wondered how to get back 'inside'?

"A swift black falling sensation followed. I remember no more until the morning.

"Shortly after 'Wakey, Wakey!' a Sergeant came round demanding, 'Who had left a light on in the corridor last night?'"

CASE NO. 274—Mrs L. Coxon

"Mrs Coxon sent accounts of two projections to the *Daily Sketch*, one when she was very ill and one when quite well. The following describes the latter experience.

"I found myself travelling through space, a lovely 'floating' feeling. Then I was in a large room. It must have been at break of dawn. ...

"I described the room and its contents to my sister next morning. Several weeks afterwards we were looking for a flat in Harrogate, and as soon as I entered one flat I recognized the room of my 'vision'. ... My sister eventually lived in the flat." (The experience of Mrs Coxon has several parallels—e.g. those of Mrs Butler, Mrs St Clair Stobart and "Freddie" Grisewood).

CASE NO. 275—Mrs J. Rhys

Mrs Rhys, of Pinegrove Rd., Southampton, wrote to the *Daily Sketch* (Oct. 7, 1960) as follows:

"My husband died in 1949. In 1956 I had awakened about 2 a.m. as usual and sat up to read. I was busy reading *The Robe* when I found myself out of bed and floating round the room. The next thing I seemed to be gliding and I was going through places of indescribable beauty, seeing buildings and gardens with flowers no one could describe.

"Then I saw my husband. ... We talked (not as we talk)—it was thought-transference; I knew what he thought and vice versa). He said he was still resting and was getting on well. Then he had gone and I found myself still in bed feeling all aglow and fit and well and about twenty years old. Of course I felt my age when I got up next morning but Oh! what an experience! It was true and not imagination. I am a practical down-to-earth person not given to imagining things."

CASE NO. 276—Miss Hannah Mitchell

Miss Mitchell, of Huddersfield, sent the following details (*in litt.*, Oct. 5, 1960).

"All my life I have had 'dreams' which have always come true. In one case I 'dreamed' I was in a garden and house which I had never seen before. Some months later I went to work at the house. It was exactly as in my dream ..."

CASE NO. 277—Mme Michael Bouissou

Mme Bouissou, a French clairvoyant, described her projections incidentally in her book *The Life of a Sensitive*, translated by Mervyn Savill and published by Sidwick & Jackson in 1955.

This lady first engaged in "travelling clairvoyance" under hypnosis, and produced results that were verified. In fact, in the foreword to her book she insisted "All the experiences related in this book are scrupulously accurate."

Mme Bouissou was a Roman Catholic and her views on certain psychic matters are coloured, even seriously distorted, by the "teachings" she had received from the Church. She considered that deliberate projection may result in madness or death. This is not impossible, but I have heard of only one case in which either of those results ensued. How, one may ask, does Mme Bouissou know (1) that a number of persons who died were at that time practising deliberate projections and (2) that the projections were, in fact, the cause of their deaths? Sweeping statements like these should be discounted unless supported by evidence.

Mme Bouissou seems to have chiefly been what she calls a "clairvoyant" but what the British would call a psychometrist, i.e. a person who uses an object,

a *rapport* object (a watch, ring etc.) exercising her clairvoyance for her clients. She distinguished between her psychometry (long-distance visions with a certifying object) and her deliberate projection in which the latter "is brought about by my will to reach a precise spot, i.e. there is passivity in clairvoyance and activity in projection."

Mme Bouissou considered that certain Hindus etc. engage in deliberate projection with safety, but that in the West, heredity, climate, food and general way of life make it "extremely dangerous". She gave the following method for developing the faculty: (1) Meditate on a seed (say a pea or bean) its growth in the earth, the formation of root, stem and leaves, then the flower and then the fruit—become "one" with it and practice until no other thought enters the mind for from half to three-quarters of an hour. By this means one achieves the complete separation of the soul from the body and physical world. Then meditate on an abstract subject, again becoming identified in it, excluding invasions of stray thoughts and feelings, for half to three-quarters of an hour. Then meditate on something distant, a landscape or friend again for half to three-quarters of an hour. These three steps, says Mme Bouissou, should occupy about a year, and they are only preparatory to the real training for deliberate projection. She recommends the use of incense in the period between midnight and 4 a.m., preparatory fasting, bathing and dim light. It is easier to "visit" a friend (and especially psychic friends) than mere acquaintances, even if they are unaware of the experiment.

The following is Mme Bouissou's description of her own deliberate projection (*op cit.*, p. 142).

"Lying in bed, I concentrated firmly on the place I wanted to visit. After about twenty minutes I felt my body leave a kind of narrow sheath [compare Mrs Reese, No. 181—'a glove'], enclosing it from the feet to the shoulder, my head always remaining free. I heard a sort of silky rustle accompanying the 'skinning' process. A pause of a few minutes preceded a second and then the third shedding of the body-shells.

"Before my eyes a black disc spun at great speed suddenly giving place to a narrow corridor [= 'tunnel'] which I entered. After this ensued a phantasmagoria, i.e. [= 'Hades' conditions]. Launched in the air ... I travelled at tremendous speed, a distance which was sometimes very great, without at the outset, seeing anything [cf. Muldoon etc.] my rigid body (cf. Muldoon) making not the least movement.

"In this world on the fringe of our own I could feel teeming living forces and occasionally harmful rays. ... At a certain moment this chaotic darkness [= 'Hades'] gave place to a soft natural light ... although it was night for my physical body [= 'Paradise']. This allowed me to see clearly. ... I passed through walls and doors in order to see what I wanted to see."

It is interesting that Mme Bouissou's description of the re-entry of her 'double' into her physical body says "It caused the same gentle rustle of the three sheaths that was felt when I left the body."

On pp. 143-5 Mme Bouissou cites three of her projections that were corroborated by others. On one she reported having seen an unusual plate and this was correct. On another she saw two big spiders, creatures which always terrified her. The fear caused her to "beat a hasty retreat" and re-enter her body. She wrote to the friend "visited" describing the spiders, but the lady replied that "She encouraged them since they killed mosquitoes."

Mme Bouissou (p. 147) says that the results she had obtained in projection were infinitesimal. She points out that she "never shed more than three husks" but Hindu Initiates count seven. She repeats first that deliberate projection demands a year's severe, regular training and "despite all precautions, it is dangerous", and second that, "In a projection there is a fringe which has to be crossed, the dangerous astral plane with these sinister fluids." This we suggest applies only to people whose vehicle of vitality is "loose", such as Mme Bouissou and Frank Hives, whereas other people (e.g. Dr Alice Gilbert) have little or no awareness of these Hades conditions. The same applies to permanent projection (i.e. to death) where some people have some awareness first of 'Hades' and later of 'Paradise', but others pass directly to 'Paradise'.

Later in her book (p. 190) Mme Bouissou made a suggestion that seems to be well-founded. She said that "I read a book entitled *The Legend of Death* which contains records of apparitions at the moment of death, and especially where transition was swift and violent." She continued, "These cases would confirm the theory of our etheric double surviving for a short time, our body, before it dissolves and frees our other doubles." She commented as follows: "Is it possible that this etheric double is the one that leaves me in my projections?" We would agree that this is the case, that the total double which left her body comprised much of the vehicle of vitality ("etheric double") and the Soul Body so that there was awareness of 'Hades'; then the vehicle of vitality returned to her physical body and 'Paradise' conditions were entered in the unenshrouded Soul Body.

#### CASE NO. 278—A Lady

A lady's case was published in *Proc. S.P.R.*, vol. 53, 1960, p. 145.

"She went to bed and found 'herself' in a hospital, looking at Mr R., one of the partners of the firm in which she worked. (She knew this man was ill, but thought he was improving). Later she saw nurses take the pillow from under 'R's' head. She looked at him and knew he was dead. Her account continues, 'Then the scene seemed to fade away and, with a sort of jump, I was back in bed. I awakened my husband and told him. He said 'You'll look well if Mr "R." has died.' He had in fact died.

#### CASE NO. 279—A correspondent of the S.P.R.

This person (sex not stated) went to bed, fell asleep and awoke in the morning (*Proc. S.P.R.*, vol. 53, 1960, p. 142). He "got out of bed" and felt "Gathered



into some serene spiritual radiance". He sat on a chair and, after a time, rose to go back to bed. The account continues, "To my surprise and horror, I saw my own body stretched out on the bed asleep. ... At the same time it seemed that some invisible force lifted me and placed me on the figure on the bed and I was compressed back into that body as a picture into a frame. This was a very painful process, and I was in a completely exhausted state. ... I could think of no rational explanation of what had occurred. ... My friend and her husband next morning were convinced it had been a vivid dream. Of course, I could understand their point of view, but *I was completely sure this experience had been more 'real'—very much more real—than any other experience I have ever had.*"

CASE NO. 280—Mr "Horam"

Mr "Horam" said (*in litt.*, Jan. 11, 1962) that he had had a number of out-of-the-body experiences. On one occasion he lay in bed in the *early morning*. He was thinking of his landlady, who had been ill the previous day. When, later, he went downstairs and to breakfast, the landlady declared that she had seen Mr "Horam" ('double'): the latter had *floated horizontally* into the room and drifted out again. Knowing her nature, Mr "Horam" "put her off" by saying that she had been dreaming. But similar things had happened before with other people on other occasions, and he knew that it was not a dream but his 'double'.

CASE NO. 281—Brigadier C. A. L. Brownlow, D.S.O.

The case of Brigadier Brownlow, of Sudbury, one of bilocation, was published in the *Daily Sketch* (Oct. 4, 1960), by Miss Frances Banks, M.A., a psychologist, who includes it, and other cases, in *The Frontiers of Revelation*.

"In 1952 he (Brownlow) was an official prison visitor to Parkhurst, Isle of Wight. A prisoner wrote to describe how he had been startled in his cell by a visit from the Brigadier, who had looked at him encouragingly.

"But it couldn't have been the Brigadier really, the prisoner went on, because his visitor was wearing a new black hat and the Brigadier always wore an old brown one.

"The prisoner could not have known that Brownlow, as the new President of the Hove Old Contemptibles, had just bought a new black hat to take part in a ceremonial parade."

CASE NO. 282—A Scientist

The case of a woman scientist, one of 'astral projection', was also cited by Miss Frances Banks, in the *Daily Sketch* (Oct. 4, 1960).

"One night she had the feeling she had left her bed. She saw a friend, a headmistress of a nearby boarding school. She said, 'I saw her lying awake, looking

towards the window in a small square room. I seemed to have come in through a door on her right.'

"I looked out of the window on the far side on her right and saw the long drive in front of the school and a field in front leading down to the river.

"I noted the position of her furniture. On her left was another door through which I went, finding myself in a girls' dormitory with two rows of beds.

"Beyond this I went through another door on to a balcony, down the stairs into the hall.

"In the morning I wrote a full description of what I had seen, with a plan of the bedroom and sent it to her:

"Some months later, I was invited for a week-end visit to her school and was given her bedroom. It was 'correct' to my vision in every detail. I had never been to the school before."

CASE NO. 283—A Clergyman

A third case which was cited by Miss Frances Banks, in the *Daily Sketch* (Oct. 4, 1960) is of the type called "travelling clairvoyance". It is as follows:

"This happened to a clergyman who sat in a chair opposite while his astral body went visiting fifty miles away in Brighton.

"And through his physical body he was able to describe to her what he saw in Brighton. 'I am now by the sea,' he told her. 'I am going along the front and am now entering a large house on the right, the sea on my left.

"Now upstairs is a large drawing-room. I think it must be an hotel as all the seats and chairs are gilded. There are two chairs in front of the fire, side by side, with a man in each; the man on the left is reading a paper.

"He stood behind and could not move or see their faces. Suddenly the man on the left turned to the man on the right and seemed to say something. The clergyman recognized him as an old friend of the family.

"His mother noted the time and wrote to the friend to ask him where he was and what he was doing when her son imagined he was watching him. The friend replied that he was in an hotel at Brighton, with an old friend sitting next to him, and he was reading a paper."

CASE NO. 284—Mrs Celia Taylor

Mrs Taylor, of Middle Rd., London, E.8, had a projection which was published in the *Daily Sketch* booklet entitled *Life Beyond Death* (1960). The account is as follows:

"It was sometime *after midnight*. I should have been asleep. The blinds were not drawn. The room seemed in near-darkness.

"I seemed to be standing in the corner of the room at the head of my bed at my husband's side. I knew or felt that I could be seen through as if I were a



frame without substance. I appeared to be draped in something long and transparent, of a bluish hue.

"I looked across the bed at my body, asleep. Then I seemed to be floating towards my body and entering it. ... I lay for a long time wondering if it were a warning that I was going to die."

CASE NO. 285—Mrs M. "Mansergh"

Mrs "Mansergh" of the Wirral, sent the following to the *Daily Sketch*:

"In February, 1939, my husband and I retired to bed as usual and I awoke to find myself standing by the side of the bed looking down on the sleeping forms of my husband and myself. I moved away from the bed to the window. As I moved, I noticed a glistening cord trailing from me [= the 'silver cord'—compare cases 32, 241].

"I woke. I awakened my husband and told him. He said I had dreamt it, but I knew I had not. When I mentioned my experience to my mother she understood what I was talking about as she had had a similar experience herself (which she had not told anyone).

"To me at the time of the occurrence, there was nothing abnormal about it—just a feeling of peacefulness.

I wrote to Mrs "Mansergh" and asked her two important questions. She replied (Dec. 11, 1960): "I had *not* heard or read of an experience similar to mine before the occurrence." Again, "I had *not* heard of the glistening cord." This is highly significant.

II—PEOPLE WHO WERE EXHAUSTED—CASES 286—303

CASE NO. 286—Thomas Say, the Quaker

THE experience of Thomas Say, (1709-96) was given by Dr W. J. Graham (*Psychical Experiences of Quaker Ministers*, Friends' Historical Society, 1933).

In 1726, when 17 years of age, Say, of Philadelphia, fell into a coma and was taken for dead. On recovering, he told his parents that he had considered himself as having died and as "going to heaven". He said, "After I left the body I heard the voices of men, women and children singing praises unto the Lord. ... Through these I passed, being *clothed in white and in my full shape* [= the 'double' of his body] ...

"As I passed along towards a higher state of bliss, I cast my eyes upon the earth (which I saw plainly) and beheld three men, whom I knew, die. Two of them were white men, one of whom entered into rest: the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one who

entered into rest came up to it, he stepped in; but as I was stepping in, *I stepped into my body*.

"When I recovered from my trance, I mentioned both their names, at the same time telling how I saw them die, and which of them entered into rest and which did not. I said to my mother, '*Oh, that I had made one step further! then I should not have come back again!*'

"After I told them of the death of the three men, they sent to see if it were so, and when the messenger returned he told them they were all dead, and died in the rooms, etc., as I told them; upon hearing it, I fell into tears and said, '*Oh, Lord, I wish thou hadst kept me*, and sent him back that was in pain!'; after which I soon recovered from my sickness.

"The third whom I saw die was a negro, Cuffee, belonging to the widow Kearney. ... Some time after my recovery I told her that I saw her negro man die, whilst I was a corpse. She asked me, where did he die? I told her in the back kitchen, between the jamb of the chimney and the wall; when they took him off the bed his head slipped from their hands. She said, "So it did!" and asked me if I could tell her where they laid him? I told her ... and she was satisfied. ... *The negro and the person who entered into rest were in white; the other who was cast off had his garments somewhat white, but spotted. I also saw the body in which each lived when upon earth, but not my own. The reason why, I take this to be, that my soul was not quite separated from my body, as the others were from theirs.*"

After this experience "*the other world*" was to him the reality and this world the shadow.

CASE NO. 287—A man with a weak heart

According to *Borderland*, iii, 1896, a recent number of *The Path* contained the following account. A patient said, "All my life the fact of life itself has been represented to me by a small purplish flame burning at the centre of my heart [= vehicle of vitality]. ... When I fainted [= the 'double' left the body] my inner sense shared the faintness of my body ... the purple flame burned low. And now I seemed to identify myself with an inner breath [= Soul Body]. This gathered itself round the heart and watched the flame. The breath saw the flame wax dim, saw it disappear. From this part of my tale, I must speak of the breath as 'I'—my consciousness—was wholly situated in it. 'I', then, began to vibrate rapidly, to surge about and soon *I felt myself floating upwards through a passage in the middle of my spine. I went in a spiral*. Just as I arrived at a point opposite the mouth I felt another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth, with a loud rushing sound, as of breath wholly expelled [= the vehicle of vitality] I—the other and conscious breath [= the Soul Body], I went into a circular space [the head] and issued from thence after *one tremendous throb of separation* ... *I was free and with a freedom not known before*. As the conscious breath leapt from the head, it took form, *a form of radiant light*, and in this guise shot forth into the open air. Above

the buildings I soared and soon no longer saw them. I was met up there by one I knew. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going. *The atmosphere was all luminous.* The sense of freedom, knowledge and power was magnificent.

"Then I felt a slight pull upon me and saw that a shadowy thread [= the 'silver cord'], one of less radiant matter, extended from me down through the air into an open aperture [= the head]. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me and saw instead the buildings on the snow far beneath. Yes, I had returned to a lower order of matter. I felt myself drawn rapidly downwards and backwards, always by the ethereal thread, until I was drawn through a window and into a room. I noticed there a young man, lying stiff and cold on a couch [= his own physical body]. He seemed to be dead. A vortex of air (?) sucked me towards him [Compare Miss Newby, No. 52, Dr Puharich, No. 291, J. Evans, No. 360, W. A. Roberts, No. 367 and Aridaeus, No. 368]. Again that deep rending throb and I was drawn into the head of this horrible object [Note disparagement of physical body]. I was again a conscious breath, travelling rapidly down a long, narrow, spiral descent on the right of the body. Again I gathered myself about a centre, a dark but pulsating ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was 'I' concentrated itself and waited. Another sudden change occurred. Now the feeling of identity with that inner heart [= Soul Body] disappeared. The brain-consciousness was again mine. It was plain that the dark ocean was my heart. I thought, 'I am dead. I must send a message to X of my death!' I tried to speak but the brain-consciousness had no tongue. I was not yet co-ordinated with the body. Calming myself, I watched the heart closely and saw the scintillating point was rising out of the dark centre, gradually to burn at last a violet flame. When it burned clear at last I felt myself, all at once, to be co-ordinated with the body, identical with my everyday self. ... What I was told when out of the body has since been all fulfilled. It seems that I was removed (I myself) from a crisis of the physical heart."

#### CASE NO. 288—Curma

This case was given by the Rev. G. Vale Owen in *Facts and the Future Life* (Hutchinson, 1922). Augustine, Bishop of Hippo in Numidia, North Africa, in the fifth century, told of a Senator named Curma who was in a death-like coma [= exteriorized in the 'double']. It lasted for several days. The first thing he said when he awoke was, "Send someone to the house of Curma the Goldsmith and see what he is doing." A messenger went. He returned and said that Curma the Goldsmith had died a short time before.

The Senator's friends asked why he had coupled his own name with that of the newly-dead man? He told them that, while in his coma, he had been in the spirit-world: he had heard the name "Curma!" called and thought it meant that he was to die. But his spirit-companions told him he was mistaken: that

it was Curma the Goldsmith, not Curma the Senator who was to be brought to "the place of the dead". "But," said Curma, "*I saw many dead persons in the spirit-world and others who are still alive, myself among the number.*" Augustine commented, "Why may he not be thought to have seen both the dead and the living in the same way—not the persons themselves [= physical bodies], but their similitudes" [= 'doubles', 'astral', 'etheric' or Soul Bodies]?"

#### CASE NO. 289—Mrs L. Hemingway

*Light*, vol. LV, 1935, p. 101, contained the following (which is here abbreviated): "I was not 'dead', but all hope of life had gone, and, during the unconscious state, I visited what I thought was a part of the spirit-world ... I saw many people, among whom some recognized me. ... It was all very lovely—beautiful sunshine and flowers. ... I knew that I was only being allowed a short glimpse, and that I had to return to earth conditions again. *I was very sorry when I found myself again.*"

Mrs Hemingway also recounted the experience of a friend. It was as follows: "While living in India with his parents, he became very ill and the doctors said there was no hope of recovery. During his unconscious state (which lasted twenty minutes), his spirit must have left the physical body. He first went to his mother, who was in his bedroom, crying. He could not understand why she was crying and why she could not see him. Then he moved through the closed door to see his father in another room, and here again he was puzzled as to why his father would not speak to him. Then he thought he would visit his fiancée who lived hundreds of miles away. As quickly as he thought it, he arrived at the house, only to find the gates padlocked. This he thought was most unusual, yet he passed through these gates into the bungalow and found the place empty. He thought she had probably gone to stay with General X, several hundred miles away, and, with the thought, he was at the General's house, where he found his fiancée in great distress, and still he could not understand why they would not speak to him. Then he decided to go to Bombay and take a boat to England. Again, as quickly as he thought, he was on board the s.s. *Rewa*. He went up to the ship's captain and again wondered why he would not answer. He went to the purser, only to find the same trouble. Then, he said, *he felt something [= his body] like ropes tug, tug, tugging, and he became conscious.*

"He told his experiences to the doctor. The latter said that the part about the s.s. *Rewa* was not correct, as that boat was not due in until the following day. However, the doctor came the following day and said that the ship was 'in' a day before she was expected and actually was in the dock at the time of this man's unconscious visit.

"Also he found out afterwards that his fiancée was staying with General X, and that she was distressed just as he had found her, over the telegram she had received saying there was no hope of his recovery. Also her bungalow gates were padlocked just as he had 'seen' them ..."

CASE NO. 290—*Shamans*

Dr Puharich (*The Sacred Mushroom*, Gollancz 1959, p. 158) described the production of projections by shamans in the Eastern Siberia. The procedure included "chants to the spirits that are called to assist in the separation of the soul from the body [= 'deliverers'], the breathing of fumes from burning coniferous wood, fasting, and dancing until exhaustion ensues. The shaman then consumes large amounts of alcohol, tobacco or the fly agaric, any one of which causes inebriation. He then dances even more vigorously."

Dr Puharich observed, "The purpose, apparently, is to achieve *complete and utter physical exhaustion* [= *complete release of the 'double'*]*—he suddenly collapses and passes into a deep trance* [= *quits the body*]. In this exhausted state the shaman alleges to have travelled to the spirits of the underworld or to distant points on the earth."

Dr Puharich tried, but failed, to obtain projections by hypnosis. He considered that the shaman's method is "the only satisfactory" one. He hoped that such experiments would be made and so determine whether projection is "a reality or a long-standing delusion". *He believed that evidence will eventually establish it as a reality.*

CASE NO. 291—*Dr A. Puharich*

Dr Puharich (op. cit., p. 21) cited Prof. Dodds (*The Greeks and the Irrational*, University of California Press, 1951, p. 140) that the Greeks obtained their shamanistic tradition—the ability (facilitated by fasting, etc.) to release the soul from the body, to engage in soul-travel in distant lands and there to be seen (= bilocation) did not originate in Greece but in Siberia, since it is also found there!

Dr Puharich (op. cit., p. 59) described a particular "projection" which he himself had when, having been awake for three days, he was exhausted. This was in 1954. His account is as follows:

"I lay down ... My next experience was startling. *I found myself (the real 'I', the one who thought and acted) floating near the ceiling and looking down on my sleeping body.* The body on the bed below me was an impersonal thing. It could have been any sleeping body. *I had very little interest in it.*

"I thought, 'Could this be some sort of unique dream experience? Was I really myself as I floated up near the ceiling?' *I remember distinctly moving my hands over my 'body' and it seemed to be real: the body on the bed didn't seem to be real. ... How could I prove to myself that this was not a dream? ... I must try to go to someone who was definitely sensitive ...*" The doctor "visited" Mrs Eileen J. Garrett in New York, but was not seen by her. His narrative continues: "The only other person that I knew who might be sensitive to my presence would be Alice Bouverie ...

"Once again I found myself moving. ... The thought was the father of the

action. ... The room in which I found myself was strange. ... There I saw Alice with two people, apparently having a conversation. The room was a stately dining-room. ... *I floated over her, waving my hand, and tried to attract her attention. But, alas, she took no notice of me ... I realized I could not be seen by others.*

"Rather than admit failure, I decided to look around the room carefully and try to remember something that was unique so that I could report it later. ... I observed a rather interesting wall-covering made of a golden brocade silk. *Then I was startled by a loud noise and ... I moved ... with a terrific sense of speed. I slid into my body with a motion which I imagine to be very like that of a fluid which is suddenly drawn up into a bottle by a vacuum pressure.* [N.B. Several others, e.g. the man with a weak heart, No. 287, J. Evans, No. 360, W. A. Roberts, No. 367, and Aridaeus, No. 368, said that their 'doubles' were "*sucked back*" into their bodies]. Immediately thereafter I awakened. ... *Now I was once again my sodden, heavy self.* [Compare Case 208].

"Mrs Garrett and Mrs Bouverie ... both had been in the rooms in which I had 'observed' them. ... Mrs Bouverie's mother assured her that forty years ago the dining room had been covered with brocade, but no one was sure of the colour of the fabric. ... Whether I had had a dream or whether I had been out of my body, I cannot say."

CASE NO. 292—*Mrs M. "Mansergh"*

Mrs "Mansergh" (*in litt.*) said, "In 1951 my husband died suddenly and I was in a shocked state. I was sitting in a chair when I found myself [= 'double'] standing by the french window looking at myself [body] sitting in the chair. ... Then I was back in my body again. How I got back I don't know—it just happened!"

On a previous occasion (cited as Case No. 285), Mrs "Mansergh" had left her body *when quite well* and untroubled. She had then observed "*a glistening cord*" which "*trailed*" from her. When shocked out of her body she did not see this "cord".

CASE NO. 293—*Mrs B. Titterton*

Mrs Titterton, of St Ives, sent accounts of a number of out-of-the-body experiences to the writer and the following notes are taken from them. After an experience, Mrs Titterton said, "I awoke in a *cataleptic* state, with drumming in my head and had rapid heart-beats." On one occasion, she described, "looking at some books and pictures which *seemed to be alive*, as they vibrated so much". Under the date No. 30, 1943 is the note: "Felt sensation of *falling* and heard a voice ...", while on Dec. 9th of that year she wrote: "On waking saw small lights [*? 'spirit lights'*] above me and sensed someone on the right-hand

side of the bed ... [? 'deliverers']. On several occasions, in connection with projections, she experienced the feeling of "pins and needles", and saw "lovely landscapes". She had "prophetic dreams" which proved true.

The following note was given under the date Jan. 2, 1949: "Felt pins and needles in my body, pressure on chest and feeling as though going under gas. Then I was rising up in the bed till I stood at the foot of it. I put out my arms suddenly as I found myself going through a wall. Then I was out in the streets and going through one building after another. Then I found myself by a stretch of water. *Woke up with a jolt.*"

In answer to my enquiries, Mrs Titterton said *she had not read any books on projection, though she had heard of the subject*. She commented, "My first experience came as a shock and until I became used to it I was scared." She was uncertain whether exteriorization was aided or not—"although at times I was aware of someone standing behind me at the head of the bed, or felt pressure at the nape of the neck ..." Both earth- and astral-scenes were visited at different times. *There was great reluctance to return to earth-life.* "I always had a feeling of regret when I had to return from the astral scenes. This was natural as the colours were so beautiful and the sense of well-being and of lightness so wonderful." Mrs Titterton continued, "When out of the body I sensed things more keenly both in awareness and touch. The astral body seemed just as solid to me as my physical body. *The experiences convinced me of survival.* Before having them I used to wonder what was beyond death: now I have no fear of 'passing over'." Again, "At times I registered details better than others, but I feel that in returning to the physical body one is apt to get things muddled at times. ... But I often 'came to' with a deep sense of bringing things back clearly and, when 'out', have told myself that I must remember certain details." In answer to my question, she said, "I have wondered, 'Am I dreaming?' during an experience."

Asked about unexpected abilities, Mrs Titterton replied, "Yes, definitely. I had unexpected abilities, especially the passing through walls and flying at great speed through the air, as well as floating and diving and dancing with a wonderful sense of exhilaration and lightness." Again, "Yes, *I have seen the 'silver cord'. Sometimes it appeared luminous.* I have also seen those who have 'passed over'—relations, etc. and spoken to them. But it all seemed natural, somehow."

Mrs Titterton observed what Muldoon calls "the morbidity factor": "I noticed that these experiences always occur more when I am run down or ailing in any way. If the cataleptic or electric feeling comes on (presumably heralded by 'pins and needles' through the body) I do not let it carry on if I am likely to be suddenly roused, or likely to receive a shock of any kind, or if my health is too shaky. *I have had one or two unpleasant experiences so am more wary now. A sudden shock back into the body can make one feel very ill.* The cataleptic state is best controlled by lying still until it leaves off: at times the sense of pressure or vibration is almost unbearable, but struggling only makes it worse. I used to

panic when I first experienced it, but gradually I found that it wore off if I lay still ...". Mrs Titterton added, "I had twenty injections for anaemia last year and my body feels more able to cope with any future experiences—but maybe I shall not get them with improved health", and commented, "*Still, now that I know what it is like to leave the body, death holds no secret for me. I wish everyone could register these experiences, then all fear of death would pass.*"

#### \* CASE NO. 294—"Jewel"

"Jewel" represents a lady who is well-known in the world of psychic science. She said (*in litt.*): "I was ill in bed and running a temperature of 104°. Suddenly I found that *I could see my physical body lying on the bed and another body outside the bed, also in a recumbent position, about a foot higher than the physical body.* This second body [= Soul Body] was a very bright scintillating blue, pulsating with light. But it seemed to me that 'I' was in still another body looking at these other two, although I was completely unconscious of any form for the third body. It seemed that that which was the 'I' saw both the physical body and the bright blue body. This experience occurred on two occasions about two or three months apart." [A plurality of bodies is noted in a number of cases, e.g. by Yram).

#### CASE NO. 295—S. H. Rigby

Mr Rigby sent the writer this case (*in litt.*): "One night, not being well, I went to bed early. As I undressed, I glanced through the window and saw a light in the bedroom window of a house across the way. The curtains of this house were closed so that I could not see what was happening inside the room. I was soon asleep.

"I had a strange dream. I dreamed that I was awakened by someone who was invisible [= a 'deliverer']. This person took me by the hand and led me downstairs, through the kitchen door, through the back kitchen, down the yard and through the gate of the house in which I had seen the light, through their back door and kitchen and up the stairs. I found myself in the lighted bedroom. The lady of the house was making the bed. I looked around the bedroom, noticing the pattern of the wallpaper, the things in the room, the colour of the eider-down, etc. When the lady had finished she looked at me and smiled. I remember no more until I awoke next morning, when I told my grandmother all about my 'dream'.

"After breakfast, as I was about to go to work, a knock came at the door. There stood the lady of the house which I had visited in my 'dream'. Asked in, she said, 'I was making the beds last night, and when I had made the one in the back room, I looked up and saw your mother holding you by the hand. I smiled and then you were both gone.'

"I then told her of my 'dream' and described the bedroom as I had seen it. The details were all correct. My mother had passed away twenty-seven years before, when I was born. Her family were strangers to that district and the lady had offered to look after me until the funeral was over. This she did. I had never been inside that house at all. Indeed, I didn't know about her kindness until I had this 'dream'. I do not think it was a dream. I think I was astral travelling."

CASE NO. 296—M. J. Johnson

The following details are taken from an account in Muldoon and Carrington's *The Phenomena of Astral Projection*, Rider & Co. Ltd., 1951. Mr Johnson "at the time had absolutely no knowledge of this subject", but pain caused him to leave his body on two occasions. He first "travelled in a pea-soupy fog", in which "many shadowy forms sailed past" [= 'Hades' conditions with 'astral shells']. "A long way off was a spot of light which grew and resolved itself into a vision of my wife (deceased). My joy was great. At the moment of contact everything went void [= 'blackout'] and I was returning to my body. ... There seemed to be difficulty in entering it ... Then all seemed to merge." As a result of this experience, Mr Johnson is assured: "My wife is waiting for me and eventually we shall be together again."

CASE NO. 297—Christine Pateman

Christine Pateman sent this to the *Daily Sketch* (Oct. 10, 1960): "I was in bed ill. Suddenly something like a set of wires pulled in me and I was shot down through walls into our hall. I saw the hall clearly and it looked prettier than in normal life. Also it was light there, though it was night-time really. I was awake when it happened. After that I often floated in places that were very interesting but not known to me."

CASE NO. 298—Mrs S. Le Morie

Mrs Le Morie, of Woking, sent the following to the *Daily Sketch* (Oct. 10, 1960): "I was ill and my husband came into my room and spoke to me. But I was standing in the corner of the room watching him and myself on the bed. He felt my body, commented on my colour and coldness and left the room. He returned later with the doctor and nurse who were talking to each other and me—and the 'Me' in the corner kept saying to them 'You are stupid, I'm here in the corner!'"

CASE NO. 299—A. D. "Ryle"

Mr "Ryle", of Whitby, sent the following to the *Daily Sketch* (Oct. 3, 1960): "You will see that I am uneducated. That does not alter the fact that what I saw

is the truth. I have spoken to parsons, my doctor and solicitor. I was taken for a fool. Some years ago, I went to bed, undressed, put out the light, and lay down. The next moment I was standing at my bedside, looking down at my body. It was quite some time before I came back to myself—but I had not been asleep."

CASE NO. 300—Mrs J. Rhys

The experience which Mrs Rhys, of Sholing, Southampton, had when she was quite well is cited as Case No. 275. The present narrative is as follows: "When I was 32 my father 'passed on'. Two weeks later I was in bed for a couple of days, 'off colour'. A most wonderful feeling crept over me, and although I could not move, I was conscious of people passing by, etc. I thought, 'It is like being in Heaven!' Suddenly I was with my father and he looked handsome with beautiful colouring and without a wrinkle. I took his face in my hands and said, 'Oh, father, I'm so glad to see you, you look lovely! I won't grieve any more!' Then I regained the use of my limbs and speech. ... This is true and not imagination or a dream. Once one has seen the Light, it is impossible and unforgivable to exaggerate."

CASE NO. 301—Alan M. Bain

Mr Bain sent the following (*in litt.*, Sept. 23, 1961): "I relate an experience which took place on Monday, 18th September, 1961 at about 3 a.m.

"I had lain down to sleep ... 'run down', extremely tired and with a cold. I was dreaming that I was entering the doorway of some premises very familiar to me, and thought, 'How like going through between the pillars of the Temple' [a process that symbolizes birth and death, i.e. the permanent liberation of the 'double' is a form of birth!]. At this precise instant I became aware of my body lying in the bed, and of sensation of an unusual kind in the region of the chest generally, and the solar plexus in particular. The rest of my body was very flaccid. ... Consciousness was apart from it, something distinct in itself. (I had the thought 'This is projection!' I had at the time read about one-third of your book, *The Study and Practice of Astral Projection*, and some two years ago I read Muldoon's *The Projection of the Astral Body*.) With the thought, I stepped out of my body.

"The sensation prior to this was analogous to a fine, loosely-knit network, suggesting the nervous system, but capable of separation of the finer part (= 'double'), wherein, at the time, awareness was located, from the other, denser, physical part.

"The actual act of separation may be likened to drawing a Yale key from a lock [compare No. 181, 'a glove' and No. 227, 'a narrow sheath']. I had the feeling as if hundreds of connections [= ectoplasmic 'threads' or 'cords'] were being simultaneously slid apart. It was very much a slipping out.

"I then became aware of being *parallel to my body*, some two or three feet above it. ... I felt rather as though I [= Soul Body] were *suspended in a kind of dark fog* [= the vehicle of vitality], without any of the oppressive quality that fog has.

"I then became slightly alarmed and thought, 'I must get back to my body!' I attempted to move my right arm, and then to open my eyes, but was unable. I still felt as if I were apart from the body, though conscious of it ... I somehow realized that I would have to wait for a moment. ... I was then able to move, and turned over to sleep. *Until then I had been lying on my back.*

"It is interesting to observe that *the experience, though unusual, was familiar to me in the way that things long forgotten are familiar, when they are suddenly remembered. I was (and still am) struck by the quality of reality of all that took place. Just before I turned over to sleep, I had the feeling that, had I continued further, I would have become aware of someone of whom there was a suggestion of a presence, who would have been able to make things clearer for me in some way, whose form was necessarily insubstantial ...*

"The above is a copy of the notes I made later on the same day that the experience occurred. I have not added to it anything that I have observed or recalled about it since, in order that the influence of suggestion, due to interest in the subject, may be reduced as much as possible."

#### CASE NO. 302—Nurse D. Greenwood

Miss Greenwood has been a nurse all her working life and is about to retire. She sent me her experiences (*in litt.*, Oct. 3, 1960) and insisted, "No one could say I am given to imagination."

Her account is as follows: "I had a bad fit of depression. I rested on my bed and, as I lay there, someone, or some being, came and sat on the side of my bed, as a doctor might. He [a 'deliverer'] took my hands and floated with me ['double'] through the window and into the garden. I glanced back and saw myself on the bed.

"Then I was back, healed, and saying, 'How glorious! It will be like that when I die!' All my troubles had dropped from me like a cloak."

#### CASE NO. 303—Mrs Mary C. Williams

This case, also sent (*in litt.*, Oct. 5, 1960) is very similar to that of Nurse Greenwood: "I was in bed, feeling very tired, looking at the stars! Suddenly I was up there, flying about in space, completely free and happy. I was one with the wind, but myself as well.

"When I returned I felt very refreshed. This was my most unforgettable experience because *it made me know that the soul can live apart from the body.*"

### (III) PEOPLE WHO WERE VERY ILL, CASES 304—321

#### CASE NO. 304—Major Prioleau

THE case of Major John Prioleau was given by Geraldine Cummins in *Mind in Life and Death*, Aquarian Press, 1956. It is here abbreviated. He had acute dysentery and was not expected to survive more than a day or two. A screen was put around his bed, a sign, in a military hospital, that transition was expected. The Major said, "I began to notice all sorts of details I had not been aware of before and my sense of hearing became extremely sharp. The Sister-in-charge said, 'I won't let you see him. ... I absolutely refuse.' Another voice: 'But it is my duty as a priest to speak to this dying man ...' Sister-in-charge: 'No ... If you like, complain to the C.O.'"

"I was in great pain but it did not seem to me that I was going to die. Soon after that all pain left me and I had rather a disagreeable feeling of sinking through the bed. ... Then I felt myself lifted up out of the bed and out of my body [N.B. both sinking and rising experiences were experienced]. I found myself close to the ceiling, looking down on a rather repulsive, emaciated body lying in my bed. Feeling free of all pain and distress, I was interested and amused. Then I thought, very clearly, 'This must be death! Now I know what nobody else knows, I must take careful notes!' (In civilian life I was a writer, which perhaps accounts for my professional attitude). Very soon after that I was drawn down again into that unpleasant and useless body. It was a horrid mental shock."

#### CASE NO. 305—The Rev. W. Matiti (a Basuto)

This case was first given by I. T. Warner-Staples in *The Occult Review* and later in Muldoon's *Case for Astral Projection*. Matiti, a Basuto evangelist, became very ill and apparently died. But when he recovered he declared that he had been conscious, *had seen his physical body* surrounded by mourners and had *had a review of his past earth-life.*

#### CASE NO. 306—Isaac Hopper (a Quaker)

Another projection given by Dr W. J. Graham, taken from *The Life of Isaac Hopper*, 1853, concerned the Quaker, Isaac Hopper. The latter "told Jacob Lindley that once, in a serious illness, his spirit had left his body for several hours during which time he saw visions of heavenly glory not to be described. He felt grieved that he had to come back and never after felt the same interest in earthly things."

#### CASE NO. 307—Mrs Rebecca R. Springer

Under the title *Intra Muros or Within the Walls—a Dream of Heaven*, an experience of the astral projection type was described by Mrs Springer and published

by Arthur F. Bird in 1920. This lady, the author of a number of works, claimed that her account was "no fancy sketch, written to while away an idle hour" but "a true record of an experience" which indicated that death is "only an open door into a new and beautiful phase of the life we now live." She described her narrative as "this imperfect sketch of a most perfect vision." It was said to be "greatly condensed" and is here still more abbreviated.

"I was very ill among strangers. One morning, after a night of intense suffering, *I seemed to be standing on the floor by the bed. Someone was standing by me. When I looked up I saw it was my husband's brother, Frank, who had 'crossed the flood' many years ago.* 'Shall we go now?' he said gently, and drew me towards the window; I looked back into the room. The attendant sat by the stove. *On the bed lay a white, still form, my body.* Frank led me down to the street. There I paused and said, 'I cannot leave Will and the boy.' 'They are not here, but hundreds of miles away,' he answered. 'You are worn out with suffering. Rest will give you strength.' ... I must have slept, for the next I knew, I was sitting in a sheltered nook, made by flowering shrubs on the softest and most beautiful turf of grass. Beneath the trees, in groups, were little children, laughing and playing. ... *Instead of sunlight there was a golden rosy glory everywhere.* ... 'Come!', said Frank, 'I want to show you to the river' ... [= 'Hades' conditions]. 'I want you to see those beautiful stones,' said my brother, stepping into the water and urging me to do the same. I drew back: 'I fear it is cold.' He encouraged me. I stepped into the 'gently flowing river.' Soon the soft, sweet ripples played about my throat. As I stopped my brother said, 'A little further still.' 'It will go over my head,' I expostulated. 'Well, and what then?' 'I cannot breathe under water.' An amused twinkle came into his eyes. 'All right,' I said, 'come on,' and plunged headlong into the bright water. To my delight I found that I could not only breathe but laugh and talk, hear and see as naturally under the water as above it. ... When my head once more emerged from the water I realized I would need no towel—my garments were as dry as before the water touched them. [Compare J. H. Brown, No. 73—'I was surprised to find I remained dry']. The material out of which my robe was fashioned was unlike anything I had ever seen. *My clothes shone with a faint lustre.* As we again stepped upon the flowery sward I said, 'What marvellous water! What wonderful air! What has the water done for me? I feel as though I could fly!' 'It has washed away the last of the earth-life [= the vehicle of vitality] and fitted you for the new life [in 'Paradise' conditions] upon which you have entered' ...

"I lay down on a couch. When I awoke I was standing on the doorstep of the house in Kentville. Frank said, 'For their sakes, be brave and strong. Try to make them understand your blessed change.' We entered the house. Something stood in the centre of the room. It was a pall ... Someone was kneeling beside it. It was my son. I put my arms about his neck and whispered, 'I am here beside you—living, strong and well. Turn to me instead of to that lifeless form! It is only a worn-out tenement: I am your living mother.' He lifted his head as though listening but only whispered 'Poor dear Mother!' ... I went

to my husband, with the same result. I went to my friend. She did not heed me ...

"As time passed I occasionally met someone whom I had never hoped to meet 'over there', who would pour forth thanks for some helpful word. ... There was no night; *no darkness, no shadows even.*

"A time came when strange fancies crept into my brain. Could the old unrest of earth find place in this divine retreat? Then I heard voices. Someone said, 'Her colour is better! But she came very near passing through the gates.' 'Very near!' As though I had *not* passed through!"

Mrs Springer said, "It was as real as any experience could possibly be. My feet really stood on the borderland of the two worlds. If the joys of *Heaven* are greater than what I beheld, I cannot understand how even the Immortal Spirit can bear to look upon them."

#### CASE NO. 308—*Ida M. Dixon*

This case was published in *Light*, vol. XLV, 1925, p. 113. "A friend who was with a firm in Shanghai used to come to England once in five years for a holiday, and had just returned to China after one of these visits. Some weeks later, on getting up one morning, I felt very unwell. I came down to my sitting-room but had to lie down again. I heard the clock strike noon and then dozed off to sleep.

"I at once became aware that I had entered a strange-looking apartment; it looked like a long narrow corridor, with unfamiliar-looking plants and flowers on small tables and on the floor. There were some ordinary chairs and some deck chairs, on one of which I saw my friend stretched out at full length, attired in evening dress and smoking a cigar. I smelt the aroma of the cigar. My friend was evidently not aware of my presence though I stood close by his side, as he continued to look up at the ceiling.

"Waking up, I found that only a few minutes had elapsed since the striking of the clock. I had photographs of every part—inside and out—of my friend's house in Shanghai, so that (as he used to say) I might picture him there; but I had no photo. like this place I had just seen. I wrote and told him of my experience, and this is his reply:

"On reaching Shanghai I had orders to go at once to Hong Kong, where one of the managers of the firm had just died. The house assigned to me was not ready, so I took up my abode at the club. The corridor you have described is the smoking lounge of the club, where I rest after dinner, smoke my cigar and think of my friends in England."

"There is, I think, between eight and nine hours difference of time between England and China, so my flight before 12 noon corresponded with my friend's siesta after dinner (between 8 and 9 p.m.).

"Telepathy is out of the question—I felt I had actually been to this place."



## CASE NO. 309—G. Bradley

G. Bradley of Acomb, wrote to the *Daily Sketch* (Oct. 10, 1960): "Was I relieved when I opened your paper this morning and saw that other people have experienced the sensation of leaving the living body? I had that experience when I got the 'flu. I awoke about 7 a.m., and had the sensation of leaving the body. *All I could see was the frame of myself left in the bed.* I was floating around the room feeling peaceful. Suddenly I had the urge to get back into *the shell of my body.* What a struggle I had to do it! At last I got back, inch by inch, then awoke. ... *I was always afraid to die, but not now.*"

## CASE NO. 310—Mrs Nora L. Shakespeare

Mrs Shakespeare sent details of her experience to the *Daily Sketch* (Sept. 5, 1960). She had given birth to twins. Her account is as follows: "During the night I seemed to float down the ward and then returned and *hovered over my bed, looking down at myself. I felt calm and peaceful.*"

## CASE NO. 311—Mrs M. Veitch

Mrs Veitch, of Redcar, sent the following to the *Daily Sketch* (Oct. 9, 1960): "I became very ill and was slowly slipping away. I was unconscious, yet suddenly seemed to be awake. *I felt no pain, but knew I was dying.* I said, 'Goodbye, Bill! (my husband). *Don't be afraid to die, there's nothing to be afraid of.*' Then I began to float. Suddenly I was looking down at myself on the bed. I didn't feel frightened. *It was just like looking at yourself in a mirror. I knew it wasn't the real me.* Then I started to float again. There was a mist [from the vehicle of vitality] all around me [Soul Body] and I couldn't see anything, but I knew there were birds and flowers there. Then a lane appeared and *a gate [= 'tunnel']* at the end of the lane. A figure appeared in a blue robe at the other side of the gate. I didn't want to die. I had too much to live for. I said, 'Please don't let me die!' The figure slowly raised her hand and I began to float back. I opened my eyes. Someone said 'How do you feel?' I said, 'I am all right now'."

## CASE NO. 312—Mrs E. M. Mills

Mrs Mills, of Walthamstow, sent accounts of three projections to the *Daily Sketch* (Oct. 7, 1960): "I was very ill, but felt warm and happy, very happy. *I found myself being gently led down a long, wide, unlighted corridor [= 'tunnel'].* A kindly voice said, 'You may see a little of it, but must not pass through the door,' at which a door suddenly opened. Through *the mist* [= vehicle of vitality] I saw a beautiful, very beautiful garden. Everything was perfect and the few people I saw were at peace and all smiling. The door closed.

"I was operated on for cancer. This time *I floated down* the same corridor [= 'tunnel'], saw the same door, and I stepped through. Out of *the mist* came a voice, 'Go back! You must not come yet. There is no way back when the door closes!' I stepped back. The garden was the same and the voice the same. When I recovered consciousness, a woman in the next bed said, 'They thought you had gone.'"

"The following occurred during an attack of bronchitis. I felt comfortable, when *I saw, issuing from my tum, a misty-looking toy balloon. It increased in size and became myself* ['double']. *There was one tiny point which seemed to adhere to the bed cover* [? the 'silver cord' attached to the physical body below it] *which no amount of tugging could loosen. The misty body stopped struggling. The point* [? 'silver cord'] *began to pull and the whole misty being entered my own again.*"

## CASE NO. 313—Mrs Elsie W. Fyal

Mrs Fyal, of Marston Green, sent the following to the *Daily Sketch* (Oct. 10, 1960): "I was living in a club in London and became very ill. Suddenly I felt myself leaving my body and looking around my bedroom. There was an angel in each of two corners, my father in the third and in the fourth I stood, wrapped in flowing garments, and not understanding why I should be there. I saw my own body. My father said, 'Unless you go to a hospital at once you will stay with me.'

"Suddenly I found myself wandering again and floated to my body where, in the morning, I was astounded that I was in it. I was sent to Charing Cross Hospital. I was told afterwards that if I had not entered hospital I would have been dead in twelve hours. This statement is perfectly true. *To me there is nothing truer than 'There is no death.'*"

## CASE NO. 314—Mrs C. M. Langridge

Mrs Langridge, of Poole, Dorset, sent descriptions of both her own and her husband's out-of-the-body experiences to the *Daily Sketch* (Oct. 4, 1960). She said: "Both are true in every detail. I had a severe operation. Three days later, when my husband visited me, he asked how I felt? I replied that I did not feel too well. Almost immediately I was unaware of any material things—*I was outside my body, suspended in air, and looking down upon my body.* Three or four people were reviving me. *I was in a pleasant state of freedom and thought, 'I wish these people would leave me alone!'* Later, when I had returned to my body, I asked my husband what had happened and if anyone had been in my room? He replied that I had collapsed, that he had fetched Sister who, in turn, had fetched the doctor and that, for some minutes, they thought I should die.

"*It caused great disappointment to me that I had been caused to return to my body*



and lose the wonderful feeling of freedom. This was not a dream, nor was I under the influence of drugs. It was a fact.

"My husband was ill and collapsed. The following morning he said, 'I have been a long way away and couldn't get back to you.' I asked where he had been and he replied, 'I don't know, but it was light, so very light!' I asked if he was happy there? He said, 'Yes, it was light and peaceful.' For six months he lived on, but never forgot his experience. Indeed he referred to it a few days before he died. I believe that he 'died' and returned—there can be no other explanation."

CASE NO. 315—Mrs R. Ramsden

Mrs Ramsden, of Strood, sent the following (Oct. 4, 1960): "While reading your article in the *Daily Sketch*, it reminded me of the time, eighteen years ago, the day after I had my son. I was in bed, but was not asleep. I heard the lady who was looking after me come into the room. I asked her the time.

"Then I felt myself ['double'] floating into space. I asked her to put me into the bed. I could hear her saying I was in bed. But I was looking down on her. I could see her holding me in bed. I heard her call my husband and tell him to fetch a doctor. I could see all that was going on. I saw the ambulance men put me on a stretcher and carry me out. After that I saw nothing.

"But even now, while lying in bed, I can feel myself floating into space sometimes. I let myself go as far as seeing myself in bed. I thought it was bad for me to do this, but now I am beginning to wonder if it is anything like you have described in your article? If so, I shan't be frightened any more. I have never told anyone about this. But now and again, when I jump up in bed, my husband asks 'What is the matter?' I say, 'Oh! I felt myself *sinking*!' Perhaps it is what you have written about? I hope so."

CASE NO. 316—Roland O. Hill

Mr Hill, of Christchurch, Hants, sent the following to the *Daily Sketch*: "In 1936, at the age of 32, I had an operation. I came partly conscious, according to ward patients, by making a noise in the middle of the night—but I was about two feet above my body—and to me it was very light. I saw Sister fetch Sister-in-charge. They made to insert injection and slapped my face, but my Real Self [= 'double'] had a struggle to re-enter my body."

CASE NO. 317—Mrs L. Coxon

Mrs L. Coxon, of London, W.I, sent the following to the *Daily Sketch*, (Oct. 5, 1960): "I was very ill. I rose to the ceiling above my bed and touched the plaster-flower decorations on the electric light. I realized that this meant

that I was dying and instinctively forced myself back in my body." Mrs Coxon had another out-of-the-body experience when quite well (No. 274).

CASE NO. 318—Miss Marion Price

Miss Price, of London, N.13, said (*in litt.*, Nov. 1, 1960): "My first experience occurred when I was about 28—in 1937, I believe, during a short severe illness (a relapse following 'flu). I found myself ['double'] standing by the fireplace a few feet from the bed and was shocked to see my body lying on the bed. Feeling frightened, I thought, 'I must at all costs get back!' and I rushed to the bed to get back into my body. I could remember nothing except my fright at seeing my body on the bed. *In those days I had never heard of astral bodies or projections.*"

CASE NO. 319—Mrs "Kay"

Mrs "Kay" sent this (*in litt.*, Oct. 4, 1960): "Sixteen years ago, when I was 30 years old, I was struck with paralysis. ... The diagnosis was disseminated sclerosis. One day I felt I had left my body and was looking at it just a little distance away. While like this, I heard 'someone' say, 'You can do this, as when the use comes back, the pain will be very bad.'

"I wasn't out of my body for long, but in a very short time I found I could, with a great effort, move my fingers slightly. But the doctors warned me that the pain would be hard to bear. I think they thought I was slightly mad when I said, 'Oh, it will only be my body that hurts, it won't be me!'

"As time went on I managed to rise above my body when the pain in my limbs got too much. I felt rather a fraud when I was told that I was brave. It was useless trying to explain that I didn't feel it as it was only an outside me. I am convinced that it was this wonderful help from [the] spirit [world] that has made it possible for me to overcome my disability. ... Please don't imagine I am a woman easily fooled or impressed—I am a qualified mathematician."

CASE NO. 320—Joseph Watkins

Mr Watkins sent this (*in litt.*, Oct. 4, 1960): "During my illness, I was completely 'fed up' ... Yet got out of bed feeling fit—I couldn't understand it! Imagine my surprise when I tried to get back into bed and I saw myself [from the 'double'] lying there snoring. I looked down and wondered whether that fleshy body could really be me—I was disgusted ...

"I yelled at the top of my voice, but nobody seemed to hear me. ... I began to think of my [deceased] mother and other loved ones whom I should leave behind, when I found myself in bed, wide awake in the flesh, wondering what it was all about. It was no dream. In my opinion, it was another dimension. *I am convinced that we have more than one body.*"

## CASE NO. 321—Nina Tank

Mrs Nina Tank, of Hove, sent the following (*in litt.*, Oct. 4, 1960): "When I was a child and into married life, I frequently became aware, in the mornings, that I was outside my body. I was absolutely conscious of everything around me, but the body on the bed was unconscious. It was extremely difficult to get back and took some time. I had to get back by degrees and then a great struggle to get my body to move or be alive. Sometimes I felt apprehensive. This went on for years. I have never told anyone.

"Then, in later married life, I was desperately ill and in great pain. Then I found I was able to escape from the agony. The wall faded away and I felt myself drawn into another place of love and protection. No pain, only contentment. I saw no one, but was aware of people around me, helping me. I wanted to stay but thought of my husband. With all the determination I had, I got back to the torture, horror and the hard grey coldness of my body.

"My daughter had a dreadful miscarriage. The doctor came out of her bedroom and said, 'I'm afraid she's gone!' The nurse and I entered the bedroom. There I saw my daughter ['double'] struggling into her body. We nursed her back to life.

"Some years later my daughter said, 'I can never tell anyone but you about this, but I'd like to tell you—I died! It was just before you came into my bedroom. I stood by my body and looked down on it on the bed and said to it, 'You poor thing, You shall not suffer any more!' I was getting away from it all. The walls had gone and I started gliding. But I suddenly thought of Laurie (her husband). I could not leave him. So, with all the power within me, I got back and I saw you and nurse looking at me."

## (IV) PEOPLE WHO NEARLY DIED, CASES 322—346

## CASE NO. 322—Leslie Grant Scott

THIS case was given by Dr J. W. Haddock (*Somnolence and Psychicism*, 1851). Scott said, "Dying is really not such a terrifying experience. I speak as one who has died and come back. I found death one of the easiest things in life—but not the returning. That was difficult and full of fear. The will to live had left me and so I died. ... Suddenly my whole life began to unroll before me and I saw the purpose of it. All bitterness was wiped out for I knew the meaning of every event and I saw its place in the pattern. I seemed to view it all impersonally ..."

After describing his doctor's visit and attempts to revive him, he continued "My consciousness was growing more and more acute. It seemed to have expanded beyond the limits of the brain. ... I was dead. Yet I could think, hear and see more widely than ever before. From the next room came great engulfing waves of emotion, the sadness of a childhood companion. [Compare Cases 164 and 335]. My

increased sensitiveness made me feel and understand these things, with an intensity hitherto unknown to me. The effort to return to my body was accompanied by an almost unimaginable sensation of horror and terror. I had left without the slightest struggle. I returned by an almost superhuman effort of will."

## CASE NO. 323—Mrs "M"

This case was taken from *Journ. A.S.P.R.*, 1913, and was quoted in Miss H. A. Dallas' *Comrades on the Homeward Way* (Collins, 1929).

The record is signed by Dr T. Mulligan, who attended Mrs "M". He noted that while his patient was unconscious (so that she could not hear the audible remarks of her daughter) she nevertheless answered all the questions put to her mentally by the doctor, i.e. she exhibited telepathic abilities. At a later stage in the illness Mrs "M" was pronounced "dead", since her respiration and pulse had stopped. Nevertheless, soon afterwards, she opened her eyes and said, with unusual emphasis, "Don't you be afraid to die. Oh, I've been so far away. I met mother (who had died twenty years before) and Tom Hobson (who had died thirty years before) and a great many people who were so friendly. But, you know, when one goes into a place with so many strange things, one can't see them separately. It seems as though I saw trees and shrubbery. ... I can never forget it. The light was so different from the light we have here. It was an indescribable glow, no shadows or dark places [compare Nos. 181, 357, etc.] ... I would have liked to remain there if it had not been for Pap and Maggie. ... Happiness permeated everything ..."

Miss Dallas made the following wise comment. "It must be borne in mind, in reading any account of this kind, that though the connexion with the body was slight ... the link [= the 'silver cord'] was not entirely broken and therefore the spirit was not fully *en rapport* with the new environment." She then gave her own enforced experience, which we quote on another page (No. 348).

## CASE NO. 324—Bruce Belfrage

The following experience was given at the end of an autobiography, i.e. Bruce Belfrage's *One Man in His Time* (Hodder & Stoughton, 1941).

"I had a very serious illness from which I almost died. One night I left my body and saw it quite clearly lying motionless on the bed. It all seemed perfectly natural and the experience proved to me, quite beyond doubt, as no formal religion could do, that the body and Spirit are quite separate, that the Spirit, the Real Me, cannot be hurt and cannot die, but is part of a universal, indestructible Spirit."

## CASE NO. 325—Sarah Birkbeck

This was given by Dr W. J. Graham in his *Psychical Experiences of Quaker Ministers*.

"Sarah Birkbeck (1706-40), on her way home after a religious visit to Scotland, was taken ill at Cockermouth. Her children at home at Settle were early one morning greatly delighted by their mother's appearing to them. They spoke of having seen her, and one of having heard her speak. The incident was noted down in an account of their doings during her absence, for report to her on her return.

"At the same time Sarah Birkbeck lay dying at Cockermouth. She said she would be ready to 'go' if she could but see her children. After closing her eyes in complete stillness for ten minutes, she looked up brightly and said, 'I am ready now—I have been with my children.' She then passed peacefully away. Upon comparison of notes, it was found that the two experiences coincided exactly in time."

#### CASE NO. 326—Herr Schmidt

Adolphe d'Assier (*Posthumous Humanity: A Study in Phantoms*, translated by H. S. Olcott, George Redway, 1887) was a sceptic, a follower of Comte and supposed he had explained away all the evidence for the survival of human personality when he established the reality of what we call the vehicle of vitality and the vital force that animates it. On the basis of the cases of exteriorization then available, d'Assier, a remarkably astute student and a Member of the Bordeaux Academy of Sciences, concluded, "The doubling of the [living] human personality and, as a consequence, the existence of the posthumous phantom, became for me a matter of certainty." He even mentioned (as "an invisible vascular plexus") the "silver cord" that unites the 'double' to its physical counterpart. He gave the following case:

"An Alsatian family, comprising a husband, wife and little girl were on a voyage for Rio de Janeiro. ... The wife fell sick and succumbed before reaching port. The day of her death she fell into a syncope [= her 'double' left her body] ... and when she recovered consciousness said to her husband, 'I die happy now, for now I am relieved of anxiety as to the fate of our child. I have been to Rio and found the house of friend Fritz. He was standing in the doorway. I showed him the little one. I am sure that on your arrival he will recognize her and take care of her.'"

"Some moments later she expired. The same day, and the same hour, Fritz was standing in his doorway when he thought he saw, passing in the street, one of his compatriots, holding in her arms a little girl. She looked at him supplicatingly, and seemed to hold out to him the child she carried. *Her face, which seemed extremely emaciated*, reminded him of that of Lotta, the wife of his friend and compatriot Schmidt. The expression of her face, the singularity of her gait ... made a lively impression on Fritz ... and the circumstances of the apparition deeply impressed themselves on his mind, especially the hour and day.

"Some time after that he saw his friend Schmidt arrive, carrying a little girl

in his arms. The visit of Lotta was then immediately recalled to his mind, and before Schmidt could open his mouth he said to him: 'My poor friend, I know all! Your wife died on the voyage, and before dying she came to show me her little girl, so that I might take care of it. See, I have marked the date and hour!' It was the exact moment and day noted by Schmidt on board the ship."

d'Assier said, "It was from reflecting upon the different circumstances of this story that I first deduced the problem of this doubling of the human personality. But I could not, from a single example, establish a theory which was the anti-thesis of that which I had been taught as to the nature of man. I had to wait until an accumulation of facts should corroborate the first. ... The doubling of the human personality, and, as a consequence, the existence of the posthumous phantom, became for me a matter of certainty."

#### CASE NO. 327—Dr G. B. Kirkland

*Light*, vol. LV, 1935, p. 226, contained, in abbreviated form, a lecture delivered by Dr G. B. Kirkland to members of the International Institute for Psychical Research, South Kensington, on April 5, 1935. Dr Kirkland, after a series of operations, officially "died". His account of what happened is as follows:

"To my surprise, *I found myself looking at myself lying on the bed*. The thought just flashed through me that *I didn't think much of me*—in fact, I didn't approve of me at all. Then I was hurried off at great speed. *Have you ever looked through a very long tunnel and seen the tiny speck of light at the far end?* It seems an incredible distance off. Well, I found myself with others vaguely discernible hurrying along just such a tunnel or passage—smoky or cloudy, colourless, grey and very cold. ... The others were passing me very rapidly, hurrying [through 'Hades'] towards the light which was brightening, but my draperies or something [? the vehicle of vitality] clogged my feet [of the Soul Body], and I could scarcely crawl. After a bit, the going became easier, and I was just beginning to enjoy myself when someone or something rose up before me, blotting out the light. Instantly it became terribly cold again. *I was furious and fought madly, but was gradually forced back. Then there was a complete black-out.* ... The next thing I knew was that I was alive again—only just, and very sorry for myself."

#### CASE NO. 328—"H.I.M.'s" sister

*Light*, (vol. XL, 1920, p. 284) published this case, the name and address being furnished. "My sister ... has just passed away. ... When her end was near, and the doctor thought she had barely a few more hours to live, the priest was sent for and he administered the last rites. Before he had finished my sister passed into complete unconsciousness [= 'double' left body] ... her feet and hands were like ice. ... However, almost imperceptibly, the condition changed, the breathing became better. ... After a night's rest, she awoke quite refreshed, and

during the day told us her wonderful experience. She said she had found herself slipping out of her material body through the feet, and she stood at the foot of the bed, looking back on her body. ... She realized herself as being in the spirit ['double'] and very luminous, like an electric light. She rejoiced to find herself in full possession of all her mental and spiritual faculties and identity. 'It was just me,' she said, 'exactly as I am, only my mind was as keen and vigorous as it used to be when I was young, or even more so.' She longed to make known this experience to all who might have doubts on the subject. 'Then,' she said, 'I got the chance of returning to my body to tell you—and I took it.' She died twenty-four hours later and it was her special wish that an account of the experience should be published." [Compare Case No. 11].

CASE NO. 329—Mrs Florence Phillips

Mrs Phillips, of Stafford St., E.14, sent the following to the *Daily Sketch* (Oct. 12, 1960): "I was in hospital in dreadful pain. I had fallen downstairs and, as a result, had an abortion. ... Suddenly I began to float away from my body and entered a grand garden. ... I seemed to float through the trees into a mist [? vehicle of vitality = 'Hades' conditions]. Suddenly it seemed as if a gun went off [= repercussion] and I was back in bed. *I had been to a beautiful place. I tried to go back, but was unable to do so.*"

"CASE NO. 330—Mrs G. A. Paton"

Mrs "Paton", of Hove, sent her account to the *Daily Sketch*. "She 'died' and her death certificate was signed by her doctor. But she herself was "free from pain" and felt "as light as air". She could "float at will, easily and quickly". She left the earth and found herself "in a lovely place" which she believed to be Paradise. A helper came and they communicated without the use of words. She said, "I would rather go on, but I must go back to my husband." He replied, "It will be difficult, I will help you."

Mrs "Paton" immediately travelled earthwards, she began to lose her "sense of lightness" and to feel pain. In these circumstances it was only with "great effort" that she forced herself to return. She eventually arrived in the death-chamber and saw her own corpse. The nurse was writing. She spoke to her and the nurse dropped her pen, stifling a scream.

During the time that she was 'dead', Mrs "Paton" observed many things about her house that were beyond her present sight. After she re-entered her body they were able to check these observations.

CASE NO. 331—Mrs E. M. "Dawson"

Mrs "Dawson" sent the following to the *Daily Sketch* (Oct. 7, 1960): "I had undergone a major operation. ... In the evening I became aware that I was standing by the bed, looking down at myself. Around the bed, and very busy,

were figures in white. I heard a voice say 'collapse', and saw someone fiddling with something bright. As I looked, I saw myself wipe my fingers over my forehead and down the side of my nose. They were wet, and I thought, "That must be death sweat." *I felt no fear or pain, just detached curiosity.* I heard a voice say, 'She will be alright now!', and, *to my real annoyance*, I neither saw nor heard any more.

"Afterwards I learned that I had had an unexpected haemorrhage and an emergency blood transfusion, and later I recognized that the hand fiddling with the bright things must have been a nurse adjusting some clips on the transfusion tube. I had been very near to death. Since then I am confident that *death is a perfectly natural, painless passing from one body to another.* Please believe me, I was not conscious in the ordinary way of what was happening, and the 'Me' that saw and heard was an entirely different 'Me' from the one on the bed."

CASE NO. 332—Mrs C. Arnold

Mrs Arnold, of Slough, sent the following to the *Daily Sketch* (Oct. 14, 1960): "I have been reading your article 'Life after Death'. What my husband has been telling me has been made clear. At last I understand. My husband had an air crash. He was in the operating theatre for five and a half hours. He told me he had stood and watched them stitching up his eyelid and forehead and putting tubes in his back. He saw a number of doctors but only a few nurses. He looked round and saw his father standing with his arms outstretched, and his father told my husband to go with him and that he was very happy. My husband asked him how he could be happy when he was dead? But he did go with his father and he said he would never forget the sight. The flowers were so beautiful and the stream looked so clear. My husband said he had to go—he could not leave his wife and children to fend for themselves. His father replied, 'I knew you would not stay for long.'"

CASE NO. 333—Mrs N. Webb

This case, originally published in *Light* (1945) by Miss E. B. Gibbes, was given by Miss Geraldine Cummins in her *Mind in Life and Death* (Aquarian Press Ltd., 1956). It is here abbreviated.

Mrs Webb, having suffered an accident, underwent a severe operation on the brain in Dublin. Miss Cummins and Miss Gibbes sat for automatic writing by the former. "Astor", her "control", at once wrote that a strange woman was close by but he did not know what she wanted. Then the pen appeared to be seized by one who wrote her pet name ("Tid") and surname (Webb) and continued thus: "My Dear Geraldine: It is strange how my thoughts have gone out to you in this dreadful time. *I am in two worlds. I am not dead, but I may be soon. I can't talk to anyone. I want to tell them things: how I was with B— (her son, killed in the War). He took me into a world so brilliant that I can't describe it. ... I beg*

you ... not to lose sight of my darling (daughter); explain to her, if I am taken, that ... I shall be near her, watching over her. The doctor has been and I could see that he still thinks I have a little chance. ... If I don't recover, promise me you will do as I ask."

Miss Gibbes told the 'communicator' that she would tell Miss Cummins (who was "rather deeply entranced") what had passed. The writing then continued: "Oh, Miss Gibbes! Of course, I see you now. Thank you so much. *Now that queer cord is beginning to pull at me. I saw my body lying there and I am still bound to it by a silvery cord—a bit frayed, you know.*"

The writing ceased and Astor returned and said, "*I do not think she has passed over because the cord of life was there.* But she is in and out of her body and it is possible that she may live." Miss Gibbes continued.

"I now quote from a letter from a devoted friend who was with Mrs Webb every day in Dublin and who knew that Geraldine would be glad to hear of her progress. Curiously enough, *this letter was written on the night of the sitting above recorded.*

"She wrote, 'It would break your heart, as it does mine, to see her. ... She knew me the first day I came to see her. ... *The doctors seem to think she will pull through. ... She is very, very far away these days, and I feel that she is half (or more than half) with the others, and only comes back with an effort when one comes in and speaks. ...*' Astor commented, 'It has given her peace and her best chance yet of recovery. For *she pulled at the cord of life, fretting about her daughter.* Now she is at peace and is likely, therefore, gradually to recover.'"

#### CASE NO. 334—Mrs F. Hemeon, M.B.E.

Mrs Hemeon sent her experience to the present writer (*in litt.*, Dec. 3, 1961): "In 1931 I had an illness for several months during which, for three weeks I was never expected to live. During this time I was always aware of a 'door' ... through which I had only to go, to die. ... It was quite clear to me that the choice was entirely mine. I had a husband and young children, and I stayed. But ever since I have had the certainty that one day I will have nothing to keep me, and I will walk through that 'door'—*so I have never since had any fear of death.*"

"I had heard, of course, of ectoplasm and of similar phenomena, but at the time of my seeing the 'door' I had never heard of such a thing. In fact, though I have a very retentive memory, your book, *The Supreme Adventure*, is, as far as I can recall, the first time I have ever heard a description of this idea."

Mrs Hemeon later had a projection when quite well. It is recorded on another page (No. 183).

#### CASE NO. 335—E. G. West

E. G. West, a Quaker, of Salcombe, Devon, now 77 years old, nearly died in May, 1903 when 19 years of age. At the time he was with his father in

Saskatchewan, Canada. He sent an account to the present writer (*in litt.*, Dec. 14, 1961).

"I became unconscious and died (at least that was my impression) which for many years I kept to myself as I did not think that anyone would believe me, because this experience gave me such wonderful, strange impressions and feelings and more than dream-like emphasis of reality.

"I had to wait fifty years to understand it so far as to realize that others, better able to describe than I, had had similar experiences. One could not possibly forget the reality of this experience, which *caused in me the fear of death entirely to be removed.* Please do not misunderstand me. I do not mean that during my life since I have never been afraid. That would be nonsense. No one who has seen what I have seen ... experience in two wars etc. [could say this]. But, though often terrified, I was never afraid of death as such. I have perhaps more reason than Rupert Brooke and 'If death come, safest of all', for I survived. No one who has had such an experience as I am describing could be afraid of death. Now I will endeavour to write down what happened to me.

"Out of great pain, I emerged into painlessness, in an unbounded world of blissful happiness when *the light was strong, lovely and remarkable—no dazzlement.* ... Then came thoughts that I had died, 'passed over', and turned up here, *thoughts of my mother at Swinton, near Manchester, drew me to where she was—no sensation of travel.* I was just there back in our old house and there I saw my mother weeping and was sad, for I knew she was weeping because I had died. *My happiness was affected by her distress* [compare Nos. 164, 321]. I then came back to the log house and looked at my father who was also deeply distressed and blaming himself for not having looked after me better.

"Now I had a girl cousin in America whom I was looking forward to seeing and who had recently been visiting us in England. So, after all, there were three good reasons for coming back to earth again, but oh dear! I was so happy there! ... It appeared to me I must make the choice. I must go back. This was a spiritually painful process, *almost as though standing on the edge of a deep, dark tunnel. I must dive in and swim out at the other end.* Somehow it was accomplished.

"But I could not talk about it. Everybody did everything they could to save my life. Much as I should have liked to, I could not find words to express my experience. ... I was completely ignorant except for a few isolated talks with John William Graham (a member of the Psychical Research Society of Cambridge, who had told me of a case of dual personality, i.e. Sally Beauchamp). It was not until about 1945 that I was put into contact with a book called *Cosmic Consciousness*, by Dr R. M. Bucke, that the doors were re-opened, recollecting and understanding my experience. Then came F. W. H. Myers' *Human Personality and its Survival of Bodily Death*. Since then ignorance has been lifting and, having read your book, *The Supreme Adventure*, I am now a member of the Churches' Fellowship for Psychical Study ... I am a life-long member of the Society of Friends and I am reinforced in my Quakerism by these fundamental facts."

## CASE NO. 336—F. W. Talbot

Mr Talbot, of Ipswich, sent the following (*in litt.*, Oct. 4, 1960): "I was taken ill in the winter of 1947 with pneumonia and was taken to hospital. I could hardly breathe and asked for something to help me to sleep. Then it happened.

"The ward turned into a beautiful garden with masses of flowers. The next moment I ['double'] was *suspended in mid-air, horizontal*, and looking down at my body on the bed. I could see myself lying in bed quite clearly. I watched an attendant go to my body, lift my arm and plunge in a needle. This was extremely interesting; I was suspended over his head and my feeling was that of *detached curiosity*.

"I knew nothing more until morning, when I heard that I had not been expected to last the night. I told my wife my story. I think she thought it was imagination—and always thought so *until she read your article this week!*"

## CASE NO. 337—Mrs T. Rowbotham

Mrs Rowbotham sent this (*in litt.*, Oct. 4, 1960): "I was having my first baby. I had been given chloroform. From what I was told afterwards, I had nearly died. But the strange thing was that I remember being on the ceiling of the room looking down at the two doctors and two nurses—just floating and watching. An injection brought me back to this world again."

## CASE NO. 338—Mrs L. Prudens

Mrs Prudens, of London, N.W.1, sent the following (*in litt.*, Oct. 5, 1960): "In 1947 I had a street accident and was rushed to hospital. Near to death, an immediate operation was necessary. I was lying on the table and distinctly saw myself lying there and saw the preparations taking place. *I seemed to hover over my body*. But when wheeled into the theatre I sank into oblivion.

"This is no fairy tale, but a distinct and well-remembered and moving experience."

## CASE NO. 339—Kathleen Snowden

This case was sent (*in litt.*, Oct. 6, 1960): "I was 16 years old, ill in bed. I told my mother I thought I was going to faint [= release the 'double'] ... I felt myself ['double'] drifting away from her. Suddenly I realized a feeling of great excitement, wonder and delight surpassing anything I had ever experienced as I felt my body ['double'] completely weightless and floating upwards in a golden glow towards a wonderful light around hazy welcoming figures and the whole air was filled with beautiful singing.

"I floated joyfully towards the light and then I heard my mother's voice calling me. *My whole being revolted against going back*. ... Her voice grew nearer

and, to my great distress, I felt myself slipping away from that wonderful light and merging into *a dull black cloud* [= vehicle of vitality] *where my heaviness of body returned*. ... My mother thought I had died; I had seemed to stop breathing. ... I am now 42 and the wonder of it still remains. It was a revelation. *I cannot feel now that death is the end*, but a beginning to something so wonderful that it is past human understanding. Yet I was once terribly afraid of death."

## CASE NO. 340—Mrs "Green"

Mrs "Green", of Esher, said (*in litt.*, Oct. 4, 1960): "At the birth of my child I was at death's door and I remember very clearly being out of my body and looking down at it. I saw the baby being born, saw the Sister open a nearby glass case, take out an instrument, and heard the doctor say, 'Give it another turn, Sister.' After that I must have been 'coming round' as I remember no more. It is all as clear today as then."

## CASE NO. 341—R. H. Manns

Mr Manns, an airman, of Bristol, sent this (*in litt.*, Oct. 7, 1960): "I was undergoing an operation during which I appeared to enter a most beautiful garden of flowers ... I met a man and asked him a question, to which he replied, 'My son, they all ask that question when they come here!'

"The next thing I remember was awakening in bed with two Army convalescents watching over me. They said they had administered oxygen as they thought I was going to die.

"My story might have ended there, for I have attributed my experience to a dream had it not been for the sequel.

"A year later I was posted to a new squadron. One night the conversation between a fellow airman and myself turned to spiritual matters and I started to tell him this story. He let me continue to the point where I met the man in the garden and then stopped me and finished the story for me. His experience had been exactly the same as mine. ... *As with me, he had been most morose on regaining consciousness*.

"I write not only because I am convinced of the existence of this spiritual realm, but in the belief that, if others can do so as well, *the thought of approaching death may not be so frightening to the dying and less saddening to the loved ones they are leaving*."

## CASE NO. 342—F. E. G. Lewis

Mr Lewis, whose home is at Burnham-on-Sea, sent the following from hospital (*in litt.*, Oct. 7, 1960): "For fourteen years I have been an acute bronchial asthmatic and have been more or less confined to bed for the last two years. I have left my body on several occasions *when all hope had been given*

up. I had similar experiences in my earlier life *when fit*. My most recent one was this year. Dates and witnesses can substantiate my telling this after my 'return'.

"I was having a very acute attack and, after being given an injection, I had a relapse and completely collapsed. My only memory of this was finding myself next morning in the local (Burnham) hospital and that I ['double'] had been standing by my bedroom window, elbow leaning on a radiogram, watching my own body slumped over the bedside table and saying, 'What have they done to me?' On telling my wife and friends what had happened, they described everything correct as I had seen it.

"Ten years ago I was taught deep breathing and how to relax at Bristol General Hospital. When relaxing at home during this period, I had an experience which really scared me. Again I was looking down at my body, with the thought, 'Time to 'come' to!' Then the most awful sensation of being in my body but could not move. I wanted to shout. When I did move, I sat up and perspired. I was so scared [that] I didn't tell my wife (who asked why I was perspiring?) until next day.

"My first experience mentioned here was discussed with male nurses in the Hospital a couple of weeks before your article appeared and can be substantiated. *There is no doubt in my mind [that] there is a life after death and a soul to our body.*"

#### CASE NO. 343—S. H. Kelley

Mr Kelley, of Southport, sent this (*in litt.*, Oct. 4, 1960): "As a young soldier, forty years ago, I was drafted to the Sudan. One morning, the boys and myself went swimming in the river. Having gone half-way across, I decided to come back, the whole distance being too great for me. I started to swim back, got cramp and could not move arms or legs. I told my friend to get help. He swam back to the shore, but in the meantime down I went in twenty-seven feet of water.

"As I lost consciousness, *certain things in my life came in front of me [= the panoramic review of the past life]*. This was followed by a queer sound of music and the next thing I ['double'] *was suspended in mid-air* and looking at them bringing my body out of the water and trying artificial respiration. I was very happy and free and wondered why they were doing that when I was here!

"At that moment I was transported to my mother's room. I stood beside her as she was by the fire in an easy chair, trying to tell her I was all right and happy.

"Afterwards, I was back, looking at my body, when a brilliant light shone around me and a voice said, 'It is not your time yet—you must go back. You have work to do!'

"Immediately I began to come down to my body and the lads around it. *Then everything was dark [= the 'blackout' or 'momentary coma']* and my eyes opened. They all said, 'He's alive!' I got up and went back to the hut, with everyone amazed.

"Weeks later I wrote to my mother and, in reply, she said [that] she was praying for me at that crucial moment."

#### CASE NO. 344—Sybil A. Sabel

Mrs Sabel sent this (*in litt.*, Oct. 7, 1960): "Many years ago I experienced a short death. I looked at the bed I had been lying on and realized *there were two of me, one [the 'double'] so solid and real and one [the body] as a coat I had taken off*. I heard a voice say, 'Will you come on with us, or go back to your babies?' I said, 'Oh, my babies!' thereby making my choice. My doctor told me I had been pronounced dead."

#### CASE NO. 345—Mrs Olive Morrogh

Mrs Morrogh, of Birmingham, sent this (*in litt.*, Oct. 6, 1960): "In 1953 I was rushed to hospital on the verge of collapse. A few hours later I collapsed. At times I came round and then went unconscious again. ... *I saw a book giving account of all things I had done in the past, good and bad [= symbolising the review of the past life]* ... I ['double'] floated up towards a heavenly gate on the right; to the left were three loved ones dressed in blue and coming towards me through a blue haze, smiling and calling, 'Come along, Mummy! It's lovely up here!' I answered 'I'm coming!' Imagine how disappointed I was to come to earth!

"On the second night I believe I died again, *everything going black [= the momentary coma or 'blackout' as the 'double' is released]* ..."

#### CASE NO. 346—Mrs M. "Maries"

Mrs "Maries" sent the following (*in litt.*, Oct. 5, 1960): "This happened at the birth of my child. I heard the doctor say, 'Well, she's dead! I must tell her husband!' Meanwhile I ['double'] had left my body and felt myself floating in what seemed like a *dark tunnel* (with a glimpse, at the end, of a lovely countryside). I had *no pain*, only a wonderful feeling of happiness. I felt I had somebody with me, but saw nobody. Only I heard a voice which said, 'You must go back! That child needs you!' I returned to my body and heard the doctor say, 'No, by Jove, I can still feel her heart!'

"*This experience convinced me of a future world after death and gave me an everlasting faith.*"



## B—Enforced Out-of-the-Body Experiences

(a) Caused by anaesthetics, etc.—CASES 347–367

WHEN men (and animals) are rendered unconscious (of the physical world) by anaesthetics, suffocation, restricted breathing (as in certain dangerous Yoga exercises), excess of alcohol, etc., the immediate and physical cause of the condition is a lack of oxygen in the physical brain that prevents its normal activity. (It will be noted that, in a number of our natural cases of out-of-the-body experiences, the people concerned were lying on the back at the time. This position facilitates projection in the same way as anaesthetics, etc., i.e. by causing a lack of oxygen in the brain: the oxygen-carrying blood tends to drain out of the brain when one lies on the back and this effect is increased by the relaxation of the whole body, shallow breathing, etc. According to Dr K. Osis (*Deathbed Observations by Physicians and Nurses*, Parapsychological Monographs, No. 3, 1961, p. 30) one doctor-observer of the dying thought that some death-bed visions of landscapes of extraordinary beauty [= 'Paradise' conditions] might be due to cerebral anoxia (lack of blood in the brain) and said that two cases within his knowledge were connected with lack of oxygen: one was due to flying at high altitudes and the other to drowning; the latter "was unhappy at being rescued", i.e. reluctant to return.) The idea that the inertness of the body necessarily indicates a corresponding inertness of the mind, soul, consciousness or "spirit" is no more than a supposition based upon the absence of manifestations of the soul through the body. The following cases show, indeed, that in some instances at least, the mind not only continued to operate while the body was inert, but it had a greater range and depth than normally. We suggest that this state of affairs almost always obtains—the evidence indicates that the soul is distinct from the body and that the relative rarity of such cases is merely a measure of the difficulty with which mental activities are remembered after the termination of the period of bodily unconsciousness. The remembrance of events during normal physical life must involve brain-activity: we remember what we ate yesterday because the body, and therefore the brain, was involved in the activity. But if (as all these people say) out-of-the-body activities take place during the suspension of physical activities, since these activities do not involve the use of the brain, it must be almost impossible to remember them. Fortunately in one respect, unfortunately in another, cases of this type must become more and more rare.

Cases in which a person who has been anaesthetized (usually for the purpose of a surgical operation) and who had some consciousness which was "remembered" after "coming round" were fairly common when nitrous oxide

(laughing gas) was employed. They are now apparently almost non-existent. Of the gaseous (or volatile and therefore vaporous) inhalational anaesthetics, nitrous oxide (though comparatively safe) was very feeble. Ether was stronger but had the disadvantage of yielding a vapour which, when mixed with air, was explosive. Chloroform was still stronger but had certain dangers to the patient. It has therefore been superseded. Triclorethylene (trilene), found to have a relatively weak effect, has also been superseded.

In 1957, after years of research and the expenditure of much money, I.C.I. produced a new volatile inhalational anaesthetic that is stronger than either nitrous oxide or triclorethylene, that is non-explosive, and that is safer than chloroform: this is *halothane* or *fluothane* (so-called because it contains halogens, particularly fluorine, and a derivative of ethane). Though much in use, both in Europe and America, since even this drug is not perfect, intensive research continues.

### CASE NO. 347—Mr Findlay, acquaintance of

This case was given in J. Arthur Findlay's most interesting biography, *Looking Back* (Psychic Press Ltd., 1955). Mr Findlay said, "A lady, whose honesty is unquestionable, told me that during the time she was under an anaesthetic, she felt herself standing *overlooking her physical body* on the operating table. She was interested to follow everything done by the surgeon and nurses, but, what impressed the surgeon, when she told him her experience afterwards, was the fact that she saw him do something to her inside that she could not have dreamed about. Moreover, she saw what is called in *Ecclesiastes xii, 6*, the 'silver cord' connecting her physical body with the duplicate body in which she was functioning, and was fearful lest the surgeon and nurses would break it. But they passed through it, doing no harm." Findlay observed, "I have heard or read of many such experiences ..."

### CASE NO. 348—Miss H. A. Dallas

Miss Dallas (op. cit.) said: "I had this experience under an anaesthetic. I seemed to be aware of *myself*, not dreaming, but observing; the sensation when I lost connection with material things was *delightful*. I can only say that it made me look forward to the moment of death with a sense of pleasant anticipation. I understand why Archbishop Tait, when dying, said, 'I did not know that dying was so pleasant.'"

### CASE NO. 349—Mrs Frances Gail

This case, an enforced exteriorization, is given in George Sava's *A Surgeon Remembers* (Faber & Faber Ltd., 1953). We reduce it from twenty-six pages to the following: "It was one o'clock in the afternoon when I left the nursing-home and returned to my consulting rooms. ... After about half an hour the



telephone bell rang and I was told that Frances Gail could not be awakened from the anaesthetic. When I arrived at the home the patient was showing the dangerous blue colour that speaks of acute distress, and she was sinking before our eyes ...

"Antidotes were applied. ... By the end of the week she was able to sit up. ... Then she asked if she might speak privately to me. Of course I assented. ... She said, 'I want to tell you why you and your assistants worked so hard to wake me up when *what I wanted was to be left alone to pass on*—to die as people call it, though it is really birth. It was your combined wills against mine—and yours won. You called me back when I had almost crossed.'

"It was our duty to do all we could to save your life.' I remarked ... 'Yes,' she nodded, 'But it wasn't your drugs that saved me. It was the knowledge that my friends wanted me to live. *I have come back at their call*. I shall be better now. Don't worry, I shan't make any more attempts to escape. ... I suppose you think I'm a silly old woman making up fairy stories, but you're mistaken, and I'll prove it to you that I knew all that was happening! You didn't carry out the operation you first intended, did you, Mr Sava?'

"I started with astonishment. 'Well, no, but ...' 'In fact,' she went on, 'you kept my body lying there under the anaesthetic while you and the others discussed whether it was strong enough to withstand what you proposed to do. You took away some pieces of bone. You were chiefly troubled about the anaesthetic and said to the anaesthetist: 'Do you think she can stand three hours of it? Heart all right?' And the anaesthetist just nodded and said, 'She's O.K., especially considering she's no chicken! Is that right?' ... All this was beyond me. ... 'You probably think I've been doing a little judicious pumping of the nurses. Well, I haven't ...'

"I wasn't in that body. My astral body was up above trying to get away, you see, but you were still the stronger and it couldn't get far, so *I had to remain there looking down on what you were doing and listening to what you were saying. And that, believe it or not, is what often happens during operations. When you put a patient under anaesthesia you release the astral body from the material body; and that's why it can't feel pain any more. But it's still tied [with 'the silver cord'], and it has to go back as soon as you put back normal conditions. I fought against it. That's why I wouldn't waken. I didn't want to go back to all that misery*' ...

"Her conversation shocked me profoundly. I could not make head or tail of the affair. She had not spoken to anyone, apart from myself and the resident doctor, who had had any direct experience of the operation: and even if she had partially 'come to' during the operation (which she had not) she would not have been in any state to make sense of what was said, still less to memorize it. Yet she had quoted words which were a verbatim report ...

"This experience impressed me deeply. But what impressed me more was Frances Gail's attitude. She was sure of these things in her own mind. ... When I said I could not understand it, she did not immediately try to lecture me and convert me to her way of thinking. On the contrary, she took it for granted

that I, as a doctor, would not look beyond the material body for explanations. It was this balanced outlook that was one of the chief sources of her strength ...

"This was no ordinary case. It was a miracle, a case in which the longest odds had come off. In fact ... I was sorely tempted to accept without reserve her own theory of the battle of wills between her astral body, on the one hand, and her friends and myself, on the other. ... It is indeed a disquieting thought that, if Mrs Gail is correct in her beliefs, every time one operates one's activities are under observation from the patient's astral body hovering overhead. ... Not until I have retired from active work shall I devote myself to the study of this fascinating but frightening possibility."

#### CASE NO. 350—Mme Asa L'Orne

*Borderland*, i, 1893-4, p. 564, contained the following two cases.

Asa L'Orne said, "I experienced this process of standing witness to the operation I was undergoing and believe my eyes were closed during the operation. ... I maintained possession of my other faculties. Not only did I see, but heard most, if not the whole, of the doctor's remarks. I told the nurse all that I had seen and heard. She put up her hands in horror.

"The process of 'going under' was very painful, but very rapid. ... Beyond this stage came the thought. 'Now I am alone. If I am going to die no one can help me.' *Then I found myself proceeding along a straight black tube [= 'tunnel']*—Note that Aridaeus No. 368, in A.D. 79, in Asia Minor, also described *a tube* with hardly room to move. Soon I found myself in my own room (where the operation took place) ... I heard one of the doctors say, 'She takes it beautifully, doesn't she?' to which the other responded 'Yes, like a child!'

#### CASE NO. 351—Dr T. Green (a patient of)

This woman underwent an operation by Dr Green and "had no recollection of what had occurred". However, a few days later, while half awake she remembered the details. The doctor said, "It seemed to her that she underwent the whole operation again." He mentioned a similar case of a woman who, having had a tooth extracted under ether, remembered nothing until during the night she felt "every detail of the operation".

#### CASE NO. 352—John Puckering

*Light*, vol. LV, 1935, p. 67, published an account which originally appeared in the *Sunday Dispatch*, Jan. 27, 1935, concerning John Puckering of Arley, Worcs., who was "dead" for four and a half minutes, during which time he saw his (deceased) wife.

When undergoing an operation, Puckering's heart and breathing ceased. The surgeon re-started the heart by massage. Mr Puckering said he had found

himself in a big room, which was illuminated by a soft, comforting sort of light. It contained many people and he said, "All their faces looked fresh, like the faces of very healthy people who are out of doors all the time. They looked so happy. I felt awkward. I wondered what to do. But that soon passed off because all the people looked so friendly—they smiled at me. I saw my wife among them. She "died" (as people say) more than a year ago. But I saw her there as clearly as I have ever seen her.

"I saw other people I used to know on earth, all people who had passed away. ... Then the light in the room began to change. I don't remember any more." This experience had a profound effect on Mr Puckering. He declared, "I shall never again be afraid of death."

#### CASE NO. 353—Mrs Lilla Lavender

*Light*, vol. XLVII, 1927, p. 460, contained the case of Lilla Lavender, who had both an enforced and a natural exteriorization.

Mrs Lavender said, "I find it easy to believe in a continued life, after having had the strange experience of standing beside my body and knowing that the real personality was, for the time, no longer its tenant." She was given gas and said, "I was astonished to find myself standing quite close to the dentist's chair on which my physical form was lying. There seemed to be no discontinuity of consciousness at all—I was one moment in the chair, the next standing in the room beside it, gazing, keenly interested, at the movements of the doctor and the dentist as they performed their tasks; in fact, I was so absorbed in contemplating the scene that I had no idea of testing my ability to wander further afield, nor was I in the least frightened or worried. I did not care what happened to the thing in the chair: it was no longer part of my being: I regarded it with a detached indifference which amazed me when I afterwards analysed my impressions. Suddenly I was once more seated in the chair; I was again in the body. ... I questioned the doctor. ... I found his replies coincided with what I had seen while I stood invisible beside my earthly vehicle."

#### CASE NO. 354—Miss Nancy Mary Everett

Miss Everett's natural exteriorization is described on another page (No. 180). This was an enforced one, sent (*in litt.*) on Nov. 4, 1961:

"Whilst inhaling chloroform and ether, prior to an operation, I called out to the anaesthetist, 'I can see myself ['double'] in the clouds!' Another 'me' was floating above me! I looked up at the vision and I compared my mind's photo. of myself with what floated above me, about two feet, perhaps three feet, away. I desired to point to myself ['double'], but I remembered I must not move my hand as nurse would grab it; so, to emphasize there was another 'me' up there, I talked about it until I lost consciousness."

#### CASE NO. 355—Mlle Glinka

Mlle Glinka provided an anaesthetics case for Gurney, Myers and Podmore (*Phantasms of the Living*, Kegan Paul, Trench Trubner & Co. Ltd., vol. II, p. 505) in which the 'double' of her brother, released from his body by chloroform, was seen unexpectedly by an old servant-maid while she was in "a half-doze" [= with the 'double' partially exteriorized]. The 'double' looked at her fixedly: she spoke to "him" and "he" replied. A few days later, news arrived of his death. "But," declared Mlle Glinka, "the day and hour she had seen him and talked with him ['double'], my brother had had his arm amputated, being chloroformed."

#### CASE NO. 356—Nurse Winifred Lawson Smith

Nurse Smith, a retired Guy's Hospital nurse, aged 68, sent this (*in litt.*, Oct. 5, 1960): "Thirty-five years ago I had teeth out under gas. While 'under', I had the feeling that I was *right above and looking down on this earth* with relief, saying to myself, 'It's all passed, it's all settled and finished!'

"Immediately I was conscious of a change, of the atmosphere becoming thicker, heavier, and I 'came to' hearing myself saying—to my surprise—'Why have you brought me back?'"

#### CASE NO. 357—Mrs Phyllis Yates

Mrs Yates had both a natural experience (No. 193) and this enforced one. She said (*in litt.*, Oct. 5, 1960): "I was given chloroform for an operation. I experienced the sensation of floating up to the ceiling. I looked back and saw myself on the bed with three forms, the nurse and two doctors, bending over me. *That form meant less than nothing to me.*"

#### CASE NO. 358—Mrs P. M. Grant

Mrs. Grant, of Chingford, sent the following to the *Daily Sketch* (Oct. 7, 1960). It concerns an experience under nitrous oxide. "I was given gas and almost immediately found myself up by the ceiling. ... I looked down in wonderment at myself and the dentist in front of me at work. A nurse appeared through a door on the left, which I had not noticed before, but which I subsequently confirmed.

"I was now no longer interested in the situation down there, and took stock of my strange situation. *My mind was functioning and reasoning in a perfectly normal way. I was in no dream state.* I was well aware that something unusual was happening to me. Everything stood out bright and clear, but I was also aware *there were no shadows.* I myself had no visible shape at all.

"Then suddenly I was up there no longer, but back on the ground where I

experienced great difficulty in getting back in to myself. This was a very odd feeling. ... I said, 'I must make an effort!' I then exerted a sort of mental force and at last remained within myself ...

"I was terrifically impressed by what had happened and could hardly wait to relate my experience to my husband. Fortunately, knowing me well, he realized that this really had happened to me. We both came to the conclusion that *here was absolute proof that our Spiritual Self can and does function not only as well as, but better than, when it is confined to our physical body. Therefore, for us, life-after-death became an established fact, because of complete independence of the Spiritual from the physical body.*"

CASE NO. 359—Nurse C. H. Normanby

Mrs Normanby's natural experiences are described on another page. She also said, "While undergoing an anaesthetic for the removal of tonsils, I experienced floating upwards in a horizontal position to just under the ceiling, where I remained. It seemed *I watched the operation on my body below, but could not remember details of the same.*"

CASE NO. 360—J. Evans

Mr Evans, of Selly Oak, Birmingham, sent the following to the *Daily Sketch* (Oct. 4, 1960): "In 1943 I was admitted to the Birmingham General Hospital. ... I was given an anaesthetic. The next vivid picture I had was in a state of what seemed to be clear consciousness. I emerged from my body. *I emerged seemingly head and shoulders first.* ... I stared at this phenomenon. I was free and floating up to the ceiling of the operation theatre. The wonderful part about this was ... *I could see my new body.* It looked a little longer and more fully developed; my features were full and round. *I felt really happy.* I thought how I would like to look at the huge lamp over the table on which my physical body lay! I had no sooner thought this than I was there, examining it. ... After seeing the surgeon being handed certain instruments by the masked helpers, I thought, 'I would like to go and look at the table on which the instruments are laid!' I had only to think this when I immediately passed through all obstacles, including the masked helpers. (This startled me when I became conscious and remembered the incident). Then I decided to look again at the ceiling because I was interested in what seemed to be beautiful pale blue clouds. This pale blue 'fog' seemed to permeate the whole theatre.

"Suddenly I was what seemed to me, to be *sucked back like a flash towards the body on the table* [compare the man with a weak heart, No. 287, Aridaeus, No. 368, Puharich, No. 29, and Roberts, No. 367]. Then finish. I became physically and mentally conscious in bed in the ward.

"*Since then I believe in the after-life.* I might add, *I was very aware and conscious of a Power following every thought.* I moved swiftly and graciously. I could float,

walk or stand still. *I examined my new body.* It was beautifully made and well-developed. It was a little taller than my physical body and *I looked (and felt) younger.* I realize that all this sounds ridiculous. But it was really an experience I did not expect."

CASE NO. 361—Miss S. M. "Stopford"

Miss "Stopford", of Blackpool, sent the following (*in litt.*, Oct. 5, 1960): "I had the experience of leaving the body when given ether for an operation. It was in 1928, when I was 22 years of age. *I found myself in a dark, windy, cold tunnel.* ... I could see distant lights, but, after travelling along at top speed for a time, I was suddenly back in my body (*not understood at the time, of course*) with a gigantic 'bang' [= repercussion] ... It left me with the firm conviction that life does exist outside the flesh."

CASE NO. 362—Dr A. Puharich (Cases of)

Dr Puharich (*op. cit.*, 1959, p. 20), said, "Two patients had told me separately of having a like experience. Both had been undergoing dental surgery under nitrous oxide. ... Both had the experience of suddenly awaking to find themselves, their complete selves, watching the surgeon operate on their physical body. They were completely aware of their personality as they had always known it, and, while the body they watched over was their own, it did not seem to belong to them. It was as though they were watching someone else being operated on." Dr Puharich stated, "When I first heard these tales, I was inclined to classify them as rather unusual hallucinations ..."

CASE NO. 363—Phoebe D. Payne and Dr L. J. Bendit (Cases of)

In the revised edition of their book entitled *The Psychic Sense*, (Faber & Faber Ltd., 1943) Phoebe D. Payne and her husband, Dr L. J. Bendit, mentioned two cases of enforced projection. In the first, a man, who had been given gas for a dental operation, found himself (i.e. his 'double') "*standing in the far corner of the room looking at his body in the dentist's chair.* He saw the anaesthetist and the dentist at work, and, curiously enough, understood what they were saying to each other. He counted the teeth as they were pulled out, though *he felt no pain.* He knew that he was alive and thinking, though separated in space from his body. When he returned to consciousness, he mystified the two men by telling them what they had said to each other while he was deep under the gas."

"In another case, a medical man took passage in an aircraft which crashed on landing. He saw the accident about to happen, felt the jolt, and found himself [= 'double'] scrambling out of the wreckage. He saw that the pilot was pinned under the engine, and, as mechanics rushed up and tried to release him, he tried two or three times to make them listen to his advice and lift the engine off the

pilot first. *He failed to make any impression.* It was as if they did not know he was there. Then he saw another man bending over a prostrate body and pouring something into its mouth. When he [in the 'double'] went to investigate, he recognized the body as his own. Then he suddenly 'came to' in the body, with his mouth full of sal volatile. His comment was, *'I don't mind dying, because I have died once and I know what it is like!'* "

CASE NO. 364—Mrs E. Iddon

Mrs Iddon sent the following account to the writer (*in litt.*, June 19, 1961): She stated, *"At the time, I knew nothing whatever about astral projection."* This statement enhances the importance of her narrative, which contains several highly evidential features. It is as follows:

*"About ten years ago, I was a patient in the Royal Masonic Hospital, London. After my operation, I do not remember coming out of the anaesthetic, but I awoke to find myself [= 'double'], connected by two cords, one silver and one silver-blue, and in a horizontal position above my physical body which was on the bed. The curtains were drawn around my bed, but I could look down and see the other three beds in the ward. I saw the nurses working on my body (physical), taking my pulse, bringing oxygen, etc. Yet I could not feel pain. I cannot say how long I was in this state, but I remember my aunt's evening visit, her collecting my laundry, her weeping by my bed, could also see my uncle outside the ward. I remember the blue cord changing to deeper blue and my astral body gently sinking into my physical body. I surprised my aunt when I thanked her for collecting my laundry. She said, 'Why, that was four days ago, when I thought you were dead!'* "

CASE NO. 365—Miss Marion Price

Miss Price, of 37 Osborn Rd., London, N.13, sent the following to the writer (*in litt.*): *"In 1936 I visited the dentist. I was having teeth extracted under gas. I found myself moving easily in a very happy, blissful state of mind, reviewing my past and present problems in a very clear manner. ... The brilliant light impressed me very much, and the happy atmosphere. Then I felt myself descending rapidly from a very great height and I heard the dentist and doctor talking excitedly, which amused me! The dentist seemed to be shouting, saying, 'It was your fault—you gave her another dose!' and the doctor shouted, 'No, it was your fault, you broke it and I had to.'* (Both doctor and dentist were Irishmen who attended the local Roman Catholic Church, so I expect they were friends).

*"Then I opened my eyes, and when I saw the dark sky and rain through the window, I said to the dentist, 'Why did you bring me back? I was having such a wonderful time up there!' ... I found the dark morning a terrible contrast to the lovely light in which I had been floating."*

CASE NO. 366—Tudor Morris

Mr Morris, of Bexleyheath, sent the following account (*in litt.*, July 8, 1961): *"When I was a child I used to dream that I could 'walk on air', and a feeling of great happiness used to accompany the sensation. I once 'woke up' while under anaesthetic, and I was terrified because I was aware of 'absolute nothingness.' Nothing existed but my own consciousness."* [Either his 'double' was enshrouded by a considerable amount of matter from the vehicle of vitality which had been extruded along with the Soul Body or this was a "partial awakening", in which there is awareness of existence and personal identity but not of any environment. In similar circumstances, Sir Humphry Davy (1778-1829), the famous English chemist who invented the Davy lamp for miners, was convinced that, "Nothing exists but thought. The Universe is composed of impressions, ideas, pleasure and pains."]

Commenting on his experiences, Mr Morris said, *"Even from these trivial incidents I have derived great certainty and happiness. One moment of such 'illumination' can profoundly influence a man's life."*

CASE NO. 367—W. Adair Roberts

Mr Roberts (*Light*, vol. LV, 1935, p. 21) underwent an enforced exteriorization of the 'double', due to an anaesthetic and found difficulty in returning. He suggested (in effect) that the violence of the separation of his 'double' from his body had been so great as to have this result. He considered that in cases in which the operation itself has been successful and yet in which the patient collapses and dies, the chief factor concerned may not be shock but an inability to re-align the 'double' with the physical body, their separation having been too violent or too prolonged.

*Mr Roberts was reluctant to return to the body.* He said, *"I brought back the recollection of being in argument with a phalanx of stalwart figures who gently urged me forwards by closing round me."* [This description is highly interesting, since the same procedure (which can hardly apply to an imaginary 'double'), is often described by people who are beginning to learn to separate the 'double' from the body. For instance, Reine, the sensitive of P. E. Cornillier (op. cit., 1921, pp. 8, 18, 34, 58) in the early stages of her development, pointed out that she was not making observations for herself, but merely repeating what discarnate souls told her and said, "They are laughing at us—mocking us. ... I will be more capable soon." She said that the atmosphere "was full of mean little spirits"; they "surrounded" her and "formed a barrier" to hold her back. She "had not yet force enough to order them about, as she would certainly do later on". On another occasion she said that she first saw "glimmering lights coming and going": these "slowly took shape". She continued, *"They held me up just by surrounding me—more and more of them—more and more closely."* Cornillier commented, *"She acts as though she were surrounded by spirits. Evidently some*

of them touch her, pinch her, she is not at all pleased with these familiarities and complains: 'It's horrid when they touch me! They're cold, they feel just like snails ...' It should be noted that Reine soon left these 'earthbound' people and these 'Hades' experiences behind and contacted friendly and helpful people in 'Paradise' (and ultimately in still 'higher') conditions. Many people who claim to have been out of the body in the double also say that their progress was sometimes opposed in various ways, no doubt as they tried to pass from 'Hades' state, with its 'earthbound' jokers, impersonators, liars and deceivers, into 'Paradise' conditions. Sometimes the opposition takes the form of apparent walls within walls—one seems to be in a room from which one escapes only to enter a larger room, and the experience is repeated over and over again—unless sufficient strength has been developed to break the illusion. There are people on the immediate 'other side' (i.e. the 'earthbound' in 'Hades' conditions) who, either jokingly or maliciously do this sort of thing. Mr Roberts, on the other hand, was helped by friends from 'Paradise' conditions who used the same method—shepherding his 'double' back into his physical body. 'Deliverers' help people to leave the body in some cases temporarily, in others, permanently: they are equivalent to our midwives. Mr Roberts was helped to return. Many other astral projectors have been ordered back into their bodies, told that their time had not yet arrived, etc. Mr Roberts was similarly told, "Time's up—go back now".

Although awake, Mr Roberts was two and a half hours before his 'double' re-united with his body (and he was able to hold articles, etc.). He said, "My spirit body ... seemed to be closely attached but piling up outside to the left and back of my physical body." He held on to matron's hand "for power" and willed his spirit-body to return. [We have seen other cases in which it was said that "power", or vitality, was obtained in this manner]. "Gradually," he said, "the 'shape' clinging to my left side seemed to dissolve and to be re-absorbed into my physical body ... [compare weak heart case, No. 287, Aridaeus, No. 368, Puharich, No. 291, Evans, No. 360]." He considered that "Ignorance of psychic facts may account for some fatalities after operations."

(b) Caused by falling, or shock—CASES 368—379

CASE NO. 368—*Aridaeus of Soli, Asia Minor* (enforced exteriorization)

Whereas Anna Maria Roos (*The Possibility of Miracles*, Rider & Co. Ltd.) was convinced that the essential features of initiation into certain degrees of the Mysteries represented the deliberate production of astral projection (with a view to demonstrating survival to the pupil) de Vesme (*Primitive Man*, Rider & Co. Ltd., 1931) considered that there is no "secret" in initiation. Which of these two opinions is correct may be indicated by the case of Aridaeus [= Thespius], written about A.D. 79. It was given in Plutarch's *On the Delay of Divine*

*Justice*. An account, based on that of Bernardakis, published in the Bibliotheca Teuberiana Series (Leipzig, 1891) was given by G. R. S. Mead (*Echoes from the Gnosis*, vol. iii, 1907, Theosophical Publishing Society). Plutarch (? A.D. 50-120) held a high office at Delphi in the service of Apollo and also in connexion with the Dionysiac rites. He was familiar with the initiation ceremonies and their effects. So similar are the descriptions of the 'Hades' condition described by Aridaeus to those given by Dante of the "Inferno" that it has been suggested that the latter's account was based on the former's. But there are innumerable similar descriptions, given by people who have read neither Plutarch nor Dante and the conclusion is unavoidable that such narratives, though symbolical, refer to something objective. We give this case in some detail because, although centuries old, it is so remarkably concordant.

Mead pointed out that Plutarch, having received this narrative from Protopogenes, elsewhere gave the key to its significance (having, no doubt, obtained that key in his own initiation). He quoted Plutarch as saying (in the first century) exactly the same thing as Anna Maria Roos (in the twentieth century): "*When a man dies [= leaves his physical body permanently] he goes through the same experience as those who have their consciousness increased in the Mysteries [= leave their bodies temporarily]. The terms 'to die' and 'to be initiated' correspond exactly. First, there are weary journeyings, followed by terrors, tremblings, sweats and stupors. Eventually a marvellous light shines out and fair fields are entered [= 'Paradise' conditions] and he who is perfected can pass anywhere he wishes, gazing down at the numerous un-initiated who are still in the body ...*"

Aridaeus was shocked out of his body by a severe fall. He was regarded as dead, but, just as they were about to bury him, three days after his accident, he re-entered his body, recovered physical consciousness and told Protopogenes and his other friends of his out-of-the-body experience.

*When he had shed the physical body, Aridaeus experienced the sensation of being in deep water [= 'Hades' conditions, corresponding to the still-unshed vehicle of, vitality]. After this [with the shedding of the vehicle of vitality] he could see on all sides at once [= clairvoyance, one of the elements of the "super-normal" consciousness of the Soul Body]. He saw the 'dead' and recognized some of them. In passing upwards from below [= in dying] the 'dead' formed a flame-like bubble from which the air was excluded; then the bubble broke and they came forth with men-like forms.* [The term "bubble" or "balloon" is often used to indicate the 'double' in the descriptions of Bertrand (No. 4), Gerhardi (No. 32), Helen Brooks (No. 55), Mrs R. Prothero (No. 146), etc. Mead interpreted it thus: "The phrase reminds us of ... the 'auric envelope'." He asked, "But why is the 'air' said to be excluded from it? ... What is here called 'air' (in connexion with what has previously been called 'earth' and 'water') is that which brings with it proper self-consciousness. 'Fire', 'water' and 'earth' play together to make the 'forms'. If the 'bubbles' had had 'air' in them, they would have been fully-developed proper souls, capable of looking at themselves, considering and studying themselves from without personality. The "bubbles" thus pertain to a

lower state of development, namely, the 'watery spheres'. "[= vehicle of vitality corresponding to 'Hades' conditions]. Everyone at death delivers over something, and then reappears in his own true inner form. Those who "darted straight up" to the higher "air" would thus be those who were able to retain with themselves something outside personality. "Air", in this sense, would be outside personality, and we need something within ourselves to correspond, to attract us "up" to these more transcendent states of consciousness. ... The vision here seems to describe ... the difference between souls that are balanced and souls that are unbalanced. The former pass to a state of calm; ... the latter remain in the swirling currents of the great emotional sea on the waves of which they drift rather than sail. ... In Greek terms these states are called Elysium and Hades. The state of the less-developed souls is well depicted in the vision of Aridaeus, for numerous seers in our own day agree in stating that many of those who die are ... distraught ... being aware of neither where they are nor what is expected of them."

Aridaeus spoke to his deceased friends (who were of relatively low development and in 'Hades' conditions), but was unseen and unheard by them. They huddled together and drifted about aimlessly. Mead gave the obvious explanation of their condition and behaviour: whereas Aridaeus (by the favour of the "gods") "had his consciousness out-turned", their consciousness was "in-turned". He added, "In general, people who are selfish and live with their minds centred on themselves, never attend when higher intelligences speak to them."

In contrast to these more or less unconscious (because relatively undeveloped) 'dead' others were seen in 'higher' conditions shining with joy and engaged in friendly conversations, their consciousness of a very satisfactory nature because of their advanced development.

One of the 'dead' (a kinsman who had died when Aridaeus was young) approached and said, "Welcome, Thespesius!" When Aridaeus disclaimed that name, he replied, "It was Aridaeus but henceforth it will be Thespesius [= 'Sent by the Gods'], for thou art not dead. Thou art come here with thy reason about thee, leaving the rest of thy soul [= body], as it were in anchor, in the body." [This "anchor" clearly referred to the 'silver cord'; it is mentioned later in Aridaeus' narrative more explicitly as "the stern-cable of the soul" and its limiting effect on the consciousness (of still-embodied men) was indicated—Aridaeus was told that it prevented his entering "higher" conditions, such as would be available when, after death, the "cord" was severed and there was a cessation of the drain on the supply of vitality by the physical body. This constitutes a remarkable piece of indirect evidence. No mortal ever attains full 'Paradise' conditions].

With regard to Aridaeus' new name, Mead pointed out that the name is changed in most initiatory rites, the change corresponding to a soul-change [compare Rev. ii, 17, iii, 12].

Aridaeus now made critical observations. He examined his exteriorized 'double' and "saw that he had a faint and shadowy outline attached to him, whereas the dead shone all round and were transparent." This "shadowy outline" to the living man's

'double'—which was absent from the 'doubles' of those 'dead' who had reached the Elysium, or 'Paradise' condition—no doubt represents that portion of the 'vehicle of vitality which, at death, accompanies the Soul Body, enshrouding it until shed at 'the second death'." Compare the case of John Lane, No. 254. Similar statements are made in "communications" from the 'dead': for example, according to H. Prevost Battersby (*Prediction*, April, 1937), the discarnate F. W. H. Myers declared that *during earth-life part of the "astral body", i.e. the vehicle of vitality, leaves the physical body and part remains with it. At death, the whole of it is exteriorized.* Mead clearly realized the significance of the "shadow" surrounding Aridaeus temporarily exteriorized Soul Body. He said, "It is presumably some portion of the subtle physical matter which clouds the psychic envelope ..."

Aridaeus further observed variations in the "auras", Soul Bodies or 'doubles' of the 'dead': some emitted a steady light and an even colour; others were patchy or mottled [compare Pharaoh's "dream" of the kine—Gen. xii, 2]; some were brown-grey, others blue-grey, still others red, etc. His guide explained the significance of these colours: brown-grey indicated selfishness, etc. What was said in the first century in Asia Minor agrees essentially with what clairvoyants and the 'dead' say in modern times in Europe, America and elsewhere. It also agrees with what certain astral projectors say, e.g. Fox (No. 31) and Lord Geddes' doctor-friend (No. 19). This correspondence in so many independent accounts indicates objectivity. The kinsman of Aridaeus also explained how these colours come to be formed (and what he said also agrees with modern statements (e.g. those of Ingalese and of Cornillier). He said, "During earth-life vice (being acted upon by the passions and re-acting on the body) produces these discolourations. The object of purification after death is to remove these blemishes. The soul thus purified radiates uniformly."

Aridaeus observed the newly-dead experience the 'Judgement'. Those who went through their earth-lives with undetected sins and had their souls "turned inside out" after death—their thoughts and feelings were externalized; their true natures were plainly visible in their 'auras' [compare Matt. x, 26].

The guide showed Aridaeus a vast vortex which was drawing souls into incarnation [= the 'astral crater' of Dionysus] and called it 'the Place of Oblivion' [= the 'River of Lethe']. He then explained that Aridaeus would not and could not see the Oracle of Apollo [= the true 'Heaven' conditions, beyond the Elysium or Paradise conditions which he was then experiencing] and gave this reason—"for the stern-cable [= the 'silver-cord'] of your Soul [body] does not give or slacken further upwards, but drags it down through being made fast to the body."

Another indication that Aridaeus enjoyed some degree of 'super-normal' consciousness (which includes telepathic, clairvoyant and pre-cognitive abilities) while his 'double' was released from his body is that he correctly forecast the type of death which the Emperor would suffer.

Eventually he re-entered the body. The description of the process is

noteworthy: "Then, as though he were suddenly sucked (compare Nos. 287, 291, 360, 367) through a tube by a violent in-breath, he lit in his body. He woke up just as they were on the point of burying him." [This symbol of the physical body as a tube, which was also used by Mme Asa L'Orne, No. 350] is most interesting: it agrees with that commonly given in accounts of others who had out-of-the-body experiences, namely, a tunnel. Some say they passed through a "tunnel" while leaving the body, others when (as with Aridaeus) they re-entered it. Other symbols used all suggesting a restriction and limitation of consciousness, due to the physical body (whereas shedding the body resulted in an expansion of consciousness) include a 'passage-way', a 'doorway', a 'creek' with high banks, a 'long pergola', and 'envelope', a 'glove', etc.

The effect of the out-of-the-body experience on Aridaeus was to turn him from a careless fellow into a highly virtuous man.

#### CASE NO. 369—Louis Henderson

Mr Henderson (*Strange Experiences*, Psychic Book Club, 1954) had a natural projection (No. 218) in which he contacted 'Paradise' conditions and 'Spirits' (who passed without hindrance through matter). He also had an enforced projection, due to shock. In this, he contacted only earth conditions. He said, "I was standing outside myself, actually looking on, fully conscious of all that was happening."

#### CASE NO. 370—Miss Nora Pennington

Miss Pennington sent the writer accounts of both natural and enforced projections. The natural experience is No. 219. The enforced experience, given below, was due to the shock of a fall.

"On the afternoon of Nov. 6, 1955, when bringing in a hod of coal, I slipped on some wet, fallen leaves. I remember letting go the coals in an unavailing attempt to save myself, then no more [= shedding the physical body] until I 'came to' and found myself unable to get up. I tried again and again, but the more I tried the weaker I became. I was lying face downwards on the concrete path behind a six-foot, thirty-year-old fence which separates my property from a public footpath and the oak side-gate was bolted. I was in a position in which I could not be seen.

"I called for help twice but was not heard. I was wet, cold, dirty and sore and it was getting dark, or so it seemed. I think I lapsed into unconsciousness [= shed the physical body] several times. At one time I seemed to be standing beside my body and I felt a sort of amused pity for the poor little thing down there. I tried to pick leaves from off my back but my fingers went through them. With a final flick of my fingers, I remarked, 'I don't seem to be getting anywhere with that.' I noticed that I was wearing the same clothes, only clean, as my body was wearing.

"Back in my body, I made another attempt to get up but it was impossible.

Next I found myself in an 'atmosphere' of the most lovely pale hyacinth-blue, with no discomfort, no sense of cold, but an indescribable sense of peace and happiness. A clear voice said, "Think quickly: you have not much time. You may come over now or—(I broke in eagerly)—'I'll come now! If this is death, it's too good to miss! 'But,' continued the voice, 'remember there is no return. Would no one be distressed at your going? What about Gladys?' (A friend). I replied, 'Yes, she might'. 'Then get help quickly', the voice said. I felt somewhat amused at that because I had tried all I could without effect, but, hearing a step on the footpath, I called again. There was no reply and I thought, 'That's that!' but a moment later an old man's face appeared looking at me from under the side of the gate (which clears the ground by seven and a half inches). 'Are you in trouble?' he asked. I told him I had fallen and could not get up. He said that the gate was locked and he could not get in—had anyone a key? (No!) Could a neighbour help? (Yes!) Apparently I had lapsed into unconsciousness again. Next, from a standing position in the doorway of my kitchenette, I saw my neighbour. Pointing to my body on the ground, I said, 'I am glad to see you, Mr —'. Of course, he did not hear me. I knew nothing of his coming. (He told me a few days ago that he had climbed over the side-gate) I knew nothing more until I found myself sitting on a chair in the kitchen with his wife and the little old man present. *I must have hit my head badly.* It was six weeks before I could walk in a straight line."

In answer to my enquiries, Miss Pennington said that both of her experiences occurred after she had heard of such matters. She added, "But, when I was a small child—about 7 years, I think—one night, I saw my body in bed. I was not particularly interested, but I remember thinking my mother would be upset when she found me dead in bed. At that time I most certainly had no knowledge of projections. My mother was strictly orthodox and any such subject would be strictly taboo in our house."

#### CASE NO. 371—Peter Urquhart

Mr Urquhart prefaced his account as follows:

"A friend has just given me a copy of your book, *The Study and Practice of Astral Projection*, and, before reading it, I will take up your invitation and describe a couple of my own experiences which may be of use.

"The second experience took place a couple of years ago when I was in England. On this occasion a road which I crossed daily had been turned into a one-way street because of the Earl's Court Motor Show. I did not know this, and looked to the right automatically, saw that the road was clear, and stepped off—right into the path of a truck!

"Actually I was throwing myself back instinctively before I had really seen the truck—and due to this, and very quick action on the part of the truck-driver, we missed collision by about two inches. It was so close that a policeman standing a few feet away said, 'Did he hit you, governor? ...'



"The interesting part of all this occurred at the moment I turned and saw the truck almost on top of me. *Immediately, I became aware of the second body; it was contiguous with the ordinary body and did not leave it, but I know it was separate and indestructible.* A great calm was in me—the idea that Peter Urquhart was hit by a truck had no relevance. I know that I could not be hit by a truck. Time was superseded; although the truck was coming towards me at about 35 m.p.h., and a few feet away, *it did not move.* There was all the time in the world to see every detail of it ...

"My own conviction was that *if I had been hit by the truck, my consciousness would have just remained in the second body.* It had a definite feeling of materiality—though perhaps of a finer substance than we are normally aware of, *it was a substance.*

"Back on the sidewalk, I noticed an unusual fact. Such experiences *usually* produce shock; there is tremor, accelerated pulse, heavy breathing, etc. as the body works off the accumulation of adrenalin. This time there was none of that; my body was as relaxed as if I had just risen from an easy chair.

"I have had many other experiences which have proved to me, personally, the reality of the fact that *we are more than three-dimensional creatures.*"

CASE NO. 372—Mrs D. R. Lissmore

Mrs Lissmore of Hatfield, sent this (*in litt.*, Oct. 4, 1960): "When I was twenty-one, in the W.A.A.F., I had fallen deeply asleep. The girl who occupied the bed next to mine came in from a dance at 1 a.m. She had ice on her heels and slipped. As she fell, she brought her arm down across my chest with great force. *When the blow fell it seemed to me that I was very far away.* I could hear my body give a scream—not very loud because *I was not there to give any power to it.* I was not frightened, although my body screamed—I was too much occupied in getting back to take control of my body. It seemed that 'I' came rushing back through the darkness at great speed, took control, opened my eyes, and stopped screaming. ... Is this just the normal experience of a person suddenly awakened from a deep sleep, or does it have a deeper significance?"

[These cases should be compared with that of S. Bedford, mentioned in *The Supreme Adventure*, pp. 29, 87. Bedford told of a boy-friend who was nearly drowned: he stated, "As I touched the water I seemed to leave my body ..." A "communicator" told Bedford, "Our soul-consciousness is very much ahead of our physical consciousness. So, when instant death occurs through an accident, the Soul is aware of what is about to happen a split second before the impact occurs." Sir Winston Churchill had a similar experience in a car-crash].

CASE NO. 373—Renée Haynes

Renée Haynes (*Journ. S.P.R.*, 41, 1961, p. 52) reported that racing motorists declared that, when driving at great speed, they "saw" themselves at the wheel,

driving, while the physical body became identified with the car. We suggest that sudden, rapid movement of the *physical body* is not taken up by the 'double' which therefore disassociates. Muldoon (*op. cit.*, 1929) mentions sudden movements (e.g. stepping on a stair that "isn't there"), dervish dances, etc., as causing the release of the 'double'.

CASE NO. 374—Wm. T. Richardson

Mr Richardson (*Journ. S.P.R.*, 41, 1961, p. 214) made a similar observation in connection with aeroplanes. He said, "Disassociation of mind with the physical world is apparently a fairly common phenomenon experienced by pilots, particularly those who fly at great heights and speeds. This sensation of 'out of body' is a momentary experience of detachment, a glimpse of oneself as though from without. Not only have I had such an experience, but others sharing the common background of solitary flight have told me of their experiences with similar sensations."

CASE NO. 375—Samuel Woolf

Mr Woolf, of Chicago, Ill., U.S.A., sent the following (*in litt.*, Sept. 5, 1961):

"While in Denver very recently I received a copy of your book *The Study and Practice of Astral Projection* and found it very stimulating. I did read *The Projection of the Astral Body* (by Muldoon) about two years ago. *In it I found the answer to the question which had been bothering me for many years. Previously I knew nothing about occultism, etc.,* because, due to my life-time deafness, I was practically isolated from many things which I am learning at the present.

"In 1932 my parents and I were in Wisconsin for a few days. One dark night I was walking with my mother on the left side of the road back to our hotel and a car swerved far to the left, hitting me in the right thigh. All of a sudden, I went through the sensation of a locomotive ploughing into me. I [from the released 'double'] saw my figure on the ground struggling to get up for a few seconds and then I found myself getting up. It was ten feet away when I [from the 'double'] saw my own body getting up. *So for many years I wondered why I saw my own body—and I found the answer in the book.*"

CASE NO. 376—C. K. Jenkins

C. K. Jenkins, of 29 Spilman Street, Carmarthen, sent the following to the *Daily Sketch* (Oct. 10, 1960):

"Ypres, 1917. *Body blasted from me so swiftly that was unaware of its falling. Went on without it. Felt vitally alive and free. ...*

"After some while, felt the urge to go home and arrived in time to see my mother collapse on the stairs. Saw glass bowl she was carrying tumble down



the staircase and heard it ring like a bell as it rolled across the tiled floor. Then I realized I had lost my earthly body and must go back.

"In 1919, slowly fading out after poison gas—only months left—heart about done, body skin and bones. Lying so still they thought I slept, so I heard my mother whispering to her sister (the day the mystery-illness struck me it was, mind): 'We never let him know. Four doctors they had to me, but they could not understand, not one of them. When I collapsed the bowl must have rolled downstairs. Muriel heard it ringing over the tiles and came running to see what was wrong, and found me, a bundle on the stairs. I was ill for weeks. But that bowl! Not a scratch on it—just like it was given on our wedding day!'

"Then I remember I did know I had been there when it happened [= clairvoyance while out of the body]. As I realized that my body was not really ME but only a 'cloak' or 'skin' that I wore—that the Universe is Spiritual and 'I' a Spirit—things happened to me. My earth-mind might believe the shrapnel and poison-gas had power to kill, but the Real Me knew that 'The Spirit alone is Life'."

#### CASE NO. 377—Mrs G. W. Dew

Mrs Dew, of Ditton Hill, Surbiton, wrote the following to the *Daily Sketch* (Oct. 11, 1960):

"My husband was seriously wounded with shrapnel on Nov. 4, 1941. One piece went right through the right leg, one was in his wrist, and one in his neck, close to the main artery.

"He regained consciousness and told the others how to bandage him up. He was taken down to the base hospital and clearly remembers floating about five feet up, looking down on the doctors and nurses as they operated on him."

#### CASE NO. 378—S. Bourne

Mr S. Bourne, of 284 Battle Road, Hollington, St Leonards-on-Sea, sent the following to the *Daily Sketch* (Oct. 14, 1960):

"On Feb. 4, 1943, I was on duty at Eastbourne Fire Station when we had a raid and a direct 'hit' on the station. I heard a roar and then a dark shadow—and I was out of my body! I could see my earth-body lying under a heavy ceiling-joist and a pile of debris and I seemed to be standing about five feet above it. I was 'as free as air' and seemed to be an 'icy clear' mind only. I had a form. I felt no pain, but was conscious of every detail in the room.

"I saw the window-frame had been blown in on the hearth and was burning. It seemed imperative that I put the fire out.

"Immediately I remembered that one of my colleagues had been sitting by the window knitting. I could see her under the pile-up of glass and bricks with a gash in her face. I knew that I must get back somehow to help this poor soul, and, with what I can only describe as a 'thunderclap', I was back in my body, and, with an unearthly strength, got out from under the joist.

"I still felt no pain, yet my shoulder and head were hurt, and I had bits of glass sticking in me. I managed to drag the person out to a tiny roof-garden. I was not able to help much as we were trapped by fallen masonry, and there were terrible flames coming up, caused by petrol burning in the yard below.

"Although it looked so awful, it did not seem to matter. Nothing was important except to help the other person. We were rescued by soldiers. Then I began to feel my hurts. When I say I was under medical care for twelve months after, you will realize the shock and hurts were not trivial.

"I must have been functioning in my Spirit Body. I shall never forget that glorious feeling of freedom and lightness.

"I have had the experience twice since then. If this is death, why worry?"

#### CASE NO. 379—Miss Marion Price

Miss Price said (in litt.): "In August, 1957, I was hurrying and fell down our long flight of stairs. On the way down I experienced a quick review of all the chief events of my life. There seemed plenty of time and no hurry, and it seems to me that someone or something asked me if I wanted to go on living? I was quite myself and ... said a definite 'Yes!' Then this other (whatever it was) told me to strike out with my right arm, which I did, as it were, swam round the bend to the bottom of the stairs, falling on my right side. I was very shaken and the doctor put a stitch in my head. It occurred to me afterwards that if I had not followed the injunction and struck out to the right, I should have struck the wall before the bend with my full weight on the top of my head, which would probably have killed me. What amazed me afterwards was to think of the short space of time I must have been in actually falling, and yet the clarity of the life-review and the clear question and answer on the way down."

#### (c.) Caused by suffocation

##### CASE NO. 380—George Sandwith

Sandwith (op. cit.) said: "One summer holiday (while I was at the preparatory school) we went to a seaside resort. I was a poor swimmer. ... I got into difficulties. ... I sank down, down, suffocating. Up I bobbed ... The waters closed over me again, and it was just as if I were at a magic-lantern show, for a series of pictures showed me the happy events of my past life ... [= panoramic review of the past life]. They arrived just as I was sinking again."

#### (d.) Caused by hypnosis—CASES 381, 382

##### CASE NO. 381—Dr I. H. Schultz (a case of)

According to Dr P. Schilder (*The Image and Appearance of the Human Body*, Psyche Monographs, No. 4, Kegan Paul, Trench, Trubner & Co. Ltd., 1935),

Schultz reported the following experience of a patient under hypnosis: "I am lying in water, in deep water, but I can look out. Above me lies a lean body [= the 'astral body' or 'double']. I know how I [= the physical body] am lying, but my body [= 'double'] is turned round at a right angle. There is a deep hole in my chest [= solar plexus]. Out of it comes a long neck [= the 'silver cord'] like a goose's neck with a very small head. The trunk with the head turns itself out of the body."

CASE NO. 382—Reine (P. E. Cornillier's model)

The 'double' of Reine, an artist's model aged 18 "ignorant of everything concerning psychical phenomena, as well as of the spirit-theory", was released from her body by mesmeric passes. Release was said to be aided by discarnates (= 'deliverers'). The details are given in Cornillier's *The Survival of the Soul* (Kegan Paul, Trench, Trubner & Co. Ltd., 1921).

As her "astral" body disengaged from the physical, she said, "When I feel this cold creeping over me, I am afraid, and unconsciously I arrest the disengagement. ... But I must become just like a corpse—it is necessary. ... I get Vettellini [the 'deliverer'] to help me. I have got to conquer that fear." Reine was reluctant to return to the body and wept at the thought. But she said (while in trance): "It is better that I should remember nothing when I awake." Cornillier was told (by Vettellini) that if she did remember her out-of-the-body experiences (which included 'Paradise' conditions) she would thereafter be dissatisfied with earth-life.

Reine was an exceptional person with an inborn interest in psychic matters, yet quite uneducated. She had a strange interest in a crystal ball which was in the studio of Cornillier, the artist. After its use was explained to her and she had unsuccessfully tried to "scry" she insisted that she "ought" to see in the crystal. Although at first her clairvoyance was aided by various 'deliverers', she soon dispensed with their services and controlled her own psychic gifts. She was not, however, a natural medium (i.e. with a loose vehicle of vitality) and consequently she could not produce any noteworthy 'physical' phenomena (in which respects she evidently resembles Dr Alice Gilbert).

Although Cornillier, by his magnetic 'passes', helped her to disengage her 'fluidic' or 'astral' [here = Soul or Psychical] body, she insisted that she was thereafter autonomous and his "equal". Moreover, she refused to allow anyone else to help her.

When exteriorized, Reine not only saw her own physical body [= 'external autoscopy'], but also had "a precise view of her own internal organs, which she described" [= 'internal autoscopy']. Cornillier said that she spontaneously described her own 'double' as "a smoke-like form" coming from her body—her whole body, but chiefly the head—which was, she declared, much more herself than the body sleeping in the chair: it was "luminous".

Reine saw the dead and "co-operated" with some of them in aiding the living, the newly-dead and the 'earthbound': she had super-normal facul-

ties, including telepathy, clairvoyance and pre-cognition. She saw her own 'silver cord', comparing it with "a ray of sunlight, filtering through into a room".

Like many others who left the physical body in the 'double', Reine also claimed to find herself immediately in any place of which she thought and in which she wished to be. In the course of such "journeys" she frequently (correctly) described details which were unknown either to her normal consciousness or to that of her hypnotizer. That is, there was a strong suggestion of an actual "journey" (as with Mrs Eileen J. Garrett, etc.) tending to rule out pure clairvoyance and/or telepathy as the explanation.

One of the most interesting observations made in this case is as follows: "Reine perceived her own Astral [here = Psychical or Soul] Body, somewhat larger than her real [= physical] one and quite luminous ... and at the same time saw herself [= physical body] lying asleep." Cornillier, her "magnetizer", asked, "Where then, was the centre of vision at that moment?" He continued, "It is she herself who answers me, saying that in those first seances her fluidic vision remained still in her physical body, because her fluidic [= Psychical or Soul] Body was not yet completely disengaged. She perceived what was disengaged of her fluidic body by looking at it from her physical body. ... A fairly complete disengagement is necessary before the centre of vision passes into the fluidic body." This phenomenon is also described by Hartmann, Muldoon, "Jeanne O—", Miss Frallic, Mrs L. B. Dotson, "Daisy M", etc. It strongly suggests an objective 'double' and not an imaginary one.

## C.—People who did die

### PERMANENT OUT-OF-THE-BODY EXPERIENCES

IN *The Supreme Adventure* (James Clarke & Co. Ltd., 1961) the present writer analysed numerous "communications" from the supposed dead as to their experiences when their 'doubles' quitted their bodies in the course of transition. We would expect that these *permanent* releases of 'doubles' would be accompanied by experiences that were essentially similar to the *temporary* releases that were reported by astral projectors. Apart from any other consideration (as is mentioned in several cases in this book) in some instances men left their bodies *temporarily* several times before doing so *permanently*, thus bridging two types of phenomena that are usually supposed to be distinct.

The procedure we adopted proved to be most rewarding, in view of the fact that some psychical students doubt the relevance of those "communications" that are concerned with earth-memories, personal characteristics, continued purpose, etc., to the problem of survival, while others refuse to consider the survival hypothesis until more is known about the soul, more about "controls", more about the methods of "communication", etc. *All these difficulties are bypassed in the present study.* The testimonies of the living astral projectors concerning their experiences when their 'doubles' were released from (and when they returned to) their bodies were made directly by them (and many of them are eminently sensible and trustworthy people, such as peers, knights, clergymen, authors, doctors and nurses and others are children who cannot have heard or read of such matters). (See Nos. 162, 164, 166, 167, 169, 224, 226, 238, 241, 244, 247, 254, 259, 286, 321, 390). On the other hand, the "communications" from the 'dead' necessarily come to us indirectly, i.e. through mediums, psychics or sensitives. Every "communication" from every medium poses a problem, that of determining whether, in fact, it emanated, as claimed, from the 'dead' person or whether it was either a conscious or a subconscious product of the medium himself. In many instances no adequate data are available on which this problem can be resolved. But in relation to the experiences that accompany the release of the 'double' the necessary data are available: those experiences that are described, *through mediums*, as having occurred in the *permanent* release of 'doubles' at death are identical with those described *independently of mediums*, when the release was only *temporary*. We submit that the deduction is amply justified that the former accounts, namely, those that were necessarily transmitted through mediums, did not emanate from the mediums but represented genuine "communications" from surviving souls who told us

what had happened when they died. The original source of difficulty, in fact, now permits us to accord greater credence than formerly to the other "communications" (those which referred to earth-memories, personal characteristics, continued purpose, etc.). The survival hypothesis has received considerable and quite unexpected support from an entirely new quarter. We now briefly review the identical statements that are made by astral projectors (directly) and the "dead" (indirectly).

Both astral projectors and the 'dead' say that the physical body is animated through a "semi-physical" feature which we call *the vehicle of vitality*. Both say that we also possess a "super-physical" (or "semi-spiritual") *Soul or Psychological Body* (plus, though it does not enter into the present study, a *Spiritual Body*). Both say that the 'double' that is "born" from the physical body may consist (in varying proportions) of (a) vehicle of vitality and/or (b) Soul Body.

Both astral projectors (e.g. Nos. 342, 344, 379 and 380 in the present book) and the "dead" describe having reviewed the past life at an early stage in the release of the 'double'.

Both astral projectors and the 'dead' stated that they found that the physical body and the Soul (in the Soul Body) were distinct entities, that consciousness not only continues to exist apart from the physical body, but may be expanded and intensified. This was a matter of direct experience; it was not based on some hypothesis that received support from measurements or experiments. Children and uneducated folk solved what F. W. Westaway (*Man's Search After Truth*, Blackie, 1938) described as "the greatest of all world enigmas", namely, that of the relationship that mind or soul, bears to body.

Both astral projectors and the 'dead' maintained that the liberation of the 'double' from the physical body (and especially its natural release as distinct from its forcible expulsion by anaesthetics) was an "easy" and a "natural", even a "delightful" process. Conversely, both astral projectors and those "communicators" who had been brought back to physical life for a time by injections, etc., returned with reluctance.

Both astral projectors (e.g. Nos. 181, 213, 215, 222, 223, 245, 271, 287, 360, 382) and the 'dead' observed that the 'double' often left the body chiefly by the head.

Both astral projectors and the 'dead' described the actual separation of the 'double' from the body as causing significant sensations: they included *a rising*, *a falling*, *a "blackout"* or the feeling of passing through "*a dark tunnel*". In the present book, No. 237 was "*lifted*", No. 178 "*floated upwards*", Nos. 161, 185, 254 and 293 felt themselves "*rising*". On the other hand, No. 315 felt herself "*sinking*", No. 192 felt herself "*dropping*". No. 304 (like No. 26) was aware of both types of sensation, i.e. of "*being lifted*" and "*sinking*": cases such as these bridge the others—we consider that in those cases in which there was a sensation of rising, consciousness was chiefly in the 'double', while in those in which there was a sensation of falling it was chiefly in the physical body: Nos. 26 and 304 had some awareness of both 'double' and body.

Many of our astral projectors used the "blackout" symbol to describe the effect of the actual separation of the 'double' from the body: No. 343 said, "everything went dark", No. 345, "everything went black", No. 272 described "a time of darkness" and No. 208 "fell asleep".

The "tunnel" symbol was also used frequently: No. 312 went down "a long unlighted corridor", No. 277 "a narrow corridor", No. 327 "a very long tunnel or passage", No. 334 was aware of "a door", both Nos. 335 and 346 of "a dark tunnel", No. 361 of "a dark, windy, cold tunnel" and No. 254 of "a chimney-like tunnel". As already said, according to our interpretation the difference between the two symbols is due only to the time element: if the 'double' separates very quickly from the body the process causes no more than a "blackout", i.e. the period during which neither the physical body nor the Soul Body is available as an instrument of consciousness is very brief: if, on the other hand, the separation takes an appreciable time, the person concerned seems to go down a more or less long "tunnel".

Many astral projectors and many of the 'dead' did not, at first, realize that they had quitted their bodies. The second, non-physical, body (usually composed of Soul Body plus a tincture of the vehicle of vitality) is not (at least superficially) different from the physical body: on the contrary it is a replica ('double') of the physical body. Moreover, all physical objects, and not the body only (according to astral projectors and the 'dead') have their 'doubles' so that, besides a duplicate body, there is a duplicate world. Although the 'doubles' of the body differ from the physical body and the physical world respectively, differences may not be noted for some time.

Many natural projectors and many of the 'dead' say that their 'doubles', having left the body, first took up a remarkable position horizontal to and within a few feet of the physical body from which it was "born", and that it uprighted somewhat later. In the present book, No. 165 said, "I lay about six feet up"; No. 177, "I rose horizontally. At this point, still horizontal, I appeared to swing round." The feet of No. 185 "swung round" before they "tilted" and he "landed on his feet". The 'double' of No. 316 was "about two feet" above his body. No. 189 floated "a foot or so above the bed" containing her body. Nos. 197 and 337 "hovered over" the body, No. 192 travelled "horizontally", No. 201 was "above" his body. No. 202 was "horizontal" and "about three feet" above his body. No. 301 was "parallel" to and "two to three feet" above it, No. 378 stood "about five feet" above his body; No. 377 "floated about five feet up"; No. 364 was "horizontal" above her body; No. 268 was "horizontal" and "just under the ceiling"; No. 354 "floated about two to three feet" above her body; both Nos. 310 and 338 "hovered" over the body, No. 340 was "horizontal" and "in mid-air".

Both astral projectors and the 'dead' state that the physical body acts on the Soul Body, and therefore on the Soul and on consciousness, after the manner of the "blinkers" on the harness of a horse, or like a damper, a blanket, a sphincter, etc.: it narrows, focuses and retards our thoughts and emotions. This statement accords with another (made independently) that when the physical

body is shed, either temporarily, as in astral projection, or permanently, at death, thought and feeling is much more rapid and more intense. Nos. 371 and 372 made this observation. No. 20 similarly said, "You may think that you can think and act with rapidity—but once you have become conscious in the astral body you will realize at what a snail's pace the conscious mind moves in comparison." We mentioned S. Bedford in *The Supreme Adventure* (p. 29) as discussing this matter in relation to death by accident. He said, "At the moment of death everything happens at terrific speed ... soul-consciousness is very much ahead of physical-consciousness. So, when instant death occurs through an accident, the soul is aware of what is about to happen a split second before the impact occurs and leaves the body." He added, "The soul having left, no pain is felt." Bedford had a schoolboy-friend who had been nearly drowned: the latter declared, "As I touched the water, I seemed to leave my body ..." The following "communications" illustrate this statement, as to the extreme rapidity of thought when the 'double' is free, as made from "the other side".

The "communicator" of E. C. Randall (*The Dead Have Never Died*, George Allen & Unwin, 1918, p. 122) said that all the mental actions of mortals are "intensified to a degree you cannot imagine" once the blinkers-like body is cast off. Mrs C. A. Dawson (*From Four Who Are Dead*, Arrowsmith, 1926, p. 79) was told: "We [discarnate souls] are able to use our minds more powerfully than you because we are rid of the body." The "communicator" of "A.B." (*One Step Higher*, The C. W. Daniel Co. Ltd., 1937, p. 50) described us mortals as "encumbered with the body" and said this "dulls" our thoughts and feelings: the thoughts and feelings of discarnates are "much more delicate" and "infinitely more sensitive" since they are no longer dulled by the physical body—hence, though they come to those mortals whom they love, the latter are very rarely aware of the fact. "Andrew", the (discarnate) husband of Jane Sherwood (*The Country Beyond*, Rider, p. 50) described our emotions as both "masked" and "dulled" by the body. He considered that the fact affords one of the great opportunities of earth-life. "Julia" told W. T. Stead (*After Death*, Stead's Publishing House, 1897, p. 33) "Material senses are not so much to help us to see and hear as to bar us off from seeing and hearing. We are on earth, as it were, with blinkers on. ... The physical consciousness needs for its development the temporary seclusion of life from the realities of the world of spirit. ... Death is more of a laying-down of the blinkers that limited and confined our vision than almost anything else."

Astral projectors, the 'dead' and clairvoyants all say that certain (relatively few) people have a somewhat exceptional bodily constitution—the vehicle of vitality is in somewhat loose association with the physical body—and this causes them temporarily to contact (or "pass through") 'Hades' conditions before they enter the more satisfactory 'Paradise' conditions: that is, in their case the released 'double' is at first definitely compound, consisting of the Soul Body plus a significant amount of vehicle of vitality. The latter enshrouds the Soul Body, so that consciousness tends to be dreamy and the environment

"misty", "foggy", even "watery" (hence the "river of death"). This enveiling substance is shed from the composite 'double' (at the "second death" or its equivalent). We here give parallel statements on these obviously important matters from astral projectors, the 'dead' and clairvoyants.

Among astral projectors, Muldoon (Case No. 20), when his 'double' first left his body, found that everything was "blurred" because the room seemed to be full of "steam or white clouds" that were "half-transparent". This half-way condition lasted for about a minute and then all was clear—i.e. his 'double' was at first compound and the substance of the vehicle of vitality that was present in it obscured the Soul Body. At the end of a minute he passed through the equivalent of "the second death" shedding the enshrouding substance from the Soul Body. It is also significant that this shedding of the vehicle of vitality, like the earlier shedding of the physical body, caused a "blackout": he observed, "There is a spot, just out of coincidence, in which, as the phantom [= 'double'] passes upwards through it, the consciousness seems to fade out to some extent, then radiates back to normal again." Mrs Dowell (No. 25) passed through "a veil of mist", William Gerhardt (No. 32) gave two descriptions of the 'Hades' condition: in one he said he seemed to walk through "a murky, heavy space", in the other through "an unsteady sea". Mme d'Espérance (No. 43) passed through "a misty, cloud-like region" in which she felt stifled; Nancy Price (No. 81) was told that she (Soul Body) was surrounded by "a web" which rendered her "a half-way person". She found difficulty in passing through this "web" [= in shedding the vehicle of vitality and leaving 'Hades'] and so entering 'Paradise' conditions; Helen Brooks (No. 55) passed through "semi-darkness"; Hives (No. 58) through "a thick grey mist"; Mrs Cripps (No. 90) through conditions that were "deeply misty". Reine (No. 385) in early projections saw "nothing but a thick, black fog".

Our next example of astral projectors whose 'doubles' at first included a significant amount of the substance of the vehicle of vitality (and who were consequently inclined to be mediumistic, whether they were or were not aware of the fact, Jeffrey H. Brown (No. 73), links these descriptions of "mists" or "clouds" with another common analogy, that of water (and therefore with the classical idea of the "river of death"): he mentioned a "light-blue mist" which he "mistook for water". (It is significant that this "water" did not wet him or several others. Both Mrs Joy (No. 97) and Durman (No. 258) went "towards water". Dr Whiteman (No. 244) felt drawn towards "a pit or wall of water" and Aridaeus mentioned "deep water". Walter de la Mare (No. 127) described "a slow-moving river"; Dr Enid Smith (Nos. 124, 141) seemed to sink "momentarily" into "a dark river"; a Red Indian Chief (No. 208) described "a great shining river between him and 'Paradise'." John Lane (No. 254) felt "a great swish like the tide".

The dying said the same as these astral projectors. For example, Sir Alex. Ogston (No. 15) seemed to wander beside "a dark slowly-flowing flood". Perhaps the most significant description in this connexion occurs in *The Tibetan*

*Book of the Dead*, by Dr W. Y. Evans-Wentz (Oxford University Press, 1927) which contains teachings that were written down in the eighth century and which, before that, had been handed on from priest to priest by word of mouth for untold centuries. When a Tibetan was about to die, a priest was called to help in the process: among other things, the priest told, warned the man that he would enter "a grey twilight" [= 'Hades' conditions corresponding to what the priest called the Bardo Body and we call the vehicle of vitality].

Clairvoyants also describe the "half-way" state of people whose vehicle of vitality enshrouds the Soul Body and limits them to the half-waking, half-sleeping 'Hades' condition. Mrs Eileen J. Garrett (*Awareness*, Creative Age Press Inc., 1943, p. 213) mentioned a certain newly-dead man as "in a half-world of confusion—a world caught between waking and sleeping, where the dream-experience becomes a reality".

In another book (*Telepathy*, Creative Age Press Inc., 1941, p. 77, 172) Mrs Garrett described "a grey twilight world". In this, she said, "It is not in my mind, but in the atmosphere around me that this greyness persists, moving like a mist over a river in the early morning. I cannot feel my way through it and beyond it to constructive action." She added, "But what produces it, I have not yet been able to determine, since it seems an external thing, over which I have no control."

Phoebe Payne (*Man's Latent Powers*, Faber & Faber, 1938, p. 109) saw (clairvoyantly) a woman who was "in the depths of misery and walking round and round a room 'as though enveloped in a grey fog'" [= vehicle of vitality]. She later learned that the woman had committed suicide. She also mentioned (p. 172) what are often called "astral shells" [= discarded vehicles of vitality] as "etheric ghosts of the churchyard" and said the untrained clairvoyants see one of these either as "a nebulous grey mist in the neighbourhood of the grave" or "a more clear-cut human form [= soul-less 'double'] drifting about aimlessly".

In a later book, written in conjunction with her husband, Dr L. J. Bendit (*The Psychic Sense*, Faber & Faber, 1943, p. 51) she mentioned a man who felt as though he "floated away" and "slipped back" from the physical into another world in which physical sounds were muffled "in a whitish-grey mist", and commented that psychologically speaking, he was in a state of dissociation, but, "The unexplained thing is the character of this grey world": it cannot be a compensatory fantasy—he would not choose such surroundings. The man came to realize the true nature of his experience when he read Evelyn Underhill's *The Grey World*, and the writings of Algernon Blackwood. Miss Payne said, "It then became obvious that his 'fantasy' was not personal to himself [= purely subjective] but that he was conscious of a place which, if it did not exist objectively and outside himself, was at least the common property of others too. This condition is a common experience of people with a marked psychic temperament, and is that of a half-way state where the person is neither properly in contact nor right out of contact with the physical world."

Violet Burton (*My Larger Life*, Rider, pp. 43, 143) described entering a

region where the "atmosphere" was "very like one of the London fogs, but grey rather than brown". Annie Brittain (*Twixt Earth and Heaven*, Rider, p. 79) gave an identical description: "We first entered what looked like a dense grey mist to me. ... The feeling was as though I had entered London when enveloped in one of its thick fogs." J. H. Slater (*Problems of the Borderland*, Rider, 1915, p. 15) not only described this region in which the "atmosphere" varies from "ashen grey" to "twilight" but pointed out that it is mentioned in the Egyptian Ritual of the Dead, where, in A papyrus of Ani, the inhabitant says "What manner of place is this where I am? It is ... black as night!"

Miss L. M. Bazett (*Some Thoughts on Mediumship*, Rider & Co. Ltd., p. 11) pointed out that there are two kinds of mediumship: in the negative, passive and undesirable type the person concerned makes the mind "a perfect blank" and open to receive any and every psychic impression (a procedure which tends to cause dissociation of the personality and loss of vitality); in the positive type, although the psychic "stills" the conscious self, he awakens himself to "a supreme activity", there is first a sense of bodily comfort which is "a half-way house", "a half-hypnotic state", "a sleep-state of the sub-conscious faculties" and this one must pass through in order to enter the "transcendental states of consciousness".

Mrs Gladys Osborn Leonard (*The Last Crossing*, Psychic Book Club, 1937, p. 106) mentioned three ways in which mortals can contact discarnate souls; first, the latter can visit us, secondly, we can visit them in astral projection and thirdly we can so eliminate our thoughts and feelings that we meet them in "a kind of 'half-way' or intermediary place ... exactly half-way between the earth and the etheric [= "Paradise"] world. It is a half-world. In it we seem to be only half-awake and "they" ... have themselves entered into the sleep state [= the after-death sleep of those who die naturally in old age] or semi-conscious state in order to meet us again [= having shed the vehicle of vitality, at the "second death", and entered 'Paradise' with "super-normal" consciousness, unless the mortal can elevate his consciousness sufficiently, those who communicate with mortals must "lower their vibrations" and re-enter the semi-dream 'Hades' conditions of Souls who are more or less awake soon after death. This dulls their minds and affects their memories. These matters are discussed in full by the present writer in *The Supreme Adventure*, James Clarke, 1961 (p. 216, et seq.). After her husband died, Mrs Leonard (op. cit., p. 113) visited him in "one of the 'half-way' places" where there was "a kind of greyish mist".

"Communicators" give many descriptions of discarnate souls whose 'doubles' are composite, i.e. composed of the Soul Body plus (the whole of) the vehicle of vitality. These comprise three groups: the first consists of the newly-dead (of average spiritual development) who died naturally in old age. These, on account of the enveiling vehicle of vitality, "sleep" for about three days and their 'Hades' state ends (at "the second death") when the vehicle of vitality is shed. The second group comprise the long-dead who died naturally but were exceptionally sensual type. The third group is represented by men who did not

die naturally but were killed, by accident, in war, or by their own hand, in the prime of life: The two latter groups are 'earthbound' in 'Hades', i.e. half-waking, half-dreaming conditions between earth and 'Paradise' (just as the vehicle of vitality is intermediate between the physical body and the Soul Body). Excessively sensual men may remain in this state for considerable periods; those whose death was enforced in the prime of life tend to remain as long as they would normally have lived (but the period is shortened according to the spiritual development).

"Scott", who died from a motor crash, communicated to Jane Sherwood (*The Psychic Bridge*, Rider, p. 26) was at first in "a misty shroud of opaqueness which might have been a dense sea fog". On this account, his world was "featureless, meaningless and unreal". He later said that suicides often remain "for some time in a shadowy borderland ..."

"H. J. L." communicating to J. S. M. Ward (*Gone West*, Rider, 1917, p. 160) from 'Paradise' conditions told how he had visited 'earthbound' souls in 'Hades' conditions. He said, "I could not see the landscape very clearly for it seemed all grey and shrouded in mist." He described 'Hades' as "a half-way house, as it were, between the physical and the spiritual [here = 'Paradise'] plane". Dr F. H. Wood (*Through the Psychic Door*, 1954) was similarly told of, "a grey, misty land or state between the physical earth and the full state of living, a kind of half-and-half state, a borderland plane."

The "communicator" of A. L. E. H. (*Fragments from my Messages*, Women's Printing Society, 1929, p. 26) said, "After death ... certain immature [= sensual] souls remain in a veil" [= vehicle of vitality], i.e., their "second death", the shedding of the vehicle of vitality, is delayed. "Myers" communicating to Geraldine Cummins (*The Road to Immortality*, Ivor Nicholson & Watson, 1932, p. 87) similarly said that, after death, a materialist wanders "in a mist" and will stay for some time "on the borders between the two worlds" (earth and 'Paradise'): he called this borderland 'Hades'.

A sensualist who described his own 'passing' in *Letters from Hell* (trans. by Julie Sutter, MacMillan, 1911, p. 3) said, "I seemed released, free, strangely free. Consciousness had been fading [= 'blackout'], but was returning even now, as from a swoon. Where was I? Mist and night ... enveloped me ..."

"Marmaduke", communicating to Florence Dismore (*The Progressing Marmaduke*, Stead's Publishing House, 1923, p. 47) spoke of "those who are still sunk in their old earth-sins, the inhabitants of the lands of grey mists and the earthbound spirits".

Lord Dowding (*Lychgate*, Rider, 1945, p. 42) gave the remark of a soldier killed in battle: "What's the use of a map in a fog like this? Talk about a pea-souper! ... This is worse than anything I ever knew." Another (p. 84) said, "We're waiting for the fog to lift."

The "communicator" of *Letters from the Other Side* (Watkins, 1919, p. 69) told how he left the beautiful 'Paradise' environment to help the 'earthbound' soul who was in "a hueless, grey world". "Philip", Mrs. Alice Gilbert's discarnate

son, similarly said (*Philip in the Spheres*, Aquarian Press, 1952, p. 186), "For us, this atmosphere was *like mud* to breathe in." "Julia" told W. T. Stead (*After Death*, Stead's Publishing House, 1897, p. 59), "We catch fitful glimpses of your soul as if through *thick-hanging clouds*." A woman who had been 'earthbound' told F. W. Fitzsimon's "communicator" (*Opening the Psychic Door*, Hutchinson, 1933, p. 35) that she had been "wandering in a *grey mist*".

The "communicator" of M. Hoey (*Truths from the Spirit World*, 1907, p. 104) said, "Poets have talked of the '*Grey world of shades*' who hover 'twixt earth and heaven and such men have deep insight into truth. ... These are indeed earth-bound souls, who, during their earth-lives lived purely material lives." ...

A "communicator" who spoke through the body of Mrs Piper in America said, "I am talking as it were through a *thick fog* and it often *suffocates* me. ... I can't get the right word—my mind is *confused*."

A child-communicator (*Letters from Lancelot*, Dunstan, 1931, p. 47) similarly said that when he came "close to earth" it was "thick, like *fog*", and "Myler", communicating (*Proc. S.P.R.*, xxii, p. 220) said it was "like diving into a *black fog*". Again, "Muriel" communicating (Geraldine Cummins, *Travellers in Eternity*, Psychic Press Ltd., 1948, p. 43) asked why, on one occasion, the process involved "a *London fog*". She (p. 82) attempted to reach Nigel (killed in war) but "got lost in the *cloud*" and had to "struggle back out of that stifling atmosphere".

When the "communicator" of Dr Margaret Vivian (*The Doorway*, Psychic Book Club, 1941, p. 17) felt drawn back from 'Paradise' towards earth she found herself "wandering through a *thick mist*".

A suicide communicated (J. V. H., *Death's Door Ajar*, Rider, 1934, p. 222) to say that his deed had "outlawed" him and he was in "*grey mists*". He stated that he was told: "I must live in this grey misty world [= enshrouded by vehicle of vitality] till the time when my life would have finished its allotted span."

When the released 'double' re-entered the physical body it caused sensations similar to those that had been experienced on its release: thus, Nos. 373 and 251 both felt the 'double' "*falling*"; No. 364 felt hers "*sinking*"; No. 236 "*flashed downwards*". When these astral projectors *quitted* the body some (whose consciousness, we suggested, was body-wards) described the sensation of sinking and others (whose awareness was in the 'double') described one of rising. When the 'double' was re-entering the body, a sensation of *falling* only was described, i.e. in these cases consciousness was in the 'double'—as would be expected if the testimonies are genuine.

Again, when the 'double' re-entered the physical body the other sensations (a "blackout" or of going through "a dark tunnel") that were described as occurring on its release were also experienced. Thus No. 272 described "a *time of darkness*" and No. 171 said, "*everything went black*". Nos. 226 and 230 "*lost consciousness for a few seconds*" and No. 244 experienced "*blankness for a moment*"; No. 251, "a *void*", No. 327, "a *complete blackout*", No. 335, "a *dark tunnel*" and No. 350 "a *straight black tube*".

Many astral projectors (e.g. Nos. 218, 230, 288, 307) and many of the 'dead' claimed to have seen discarnate friends and some of the latter were said to help in the "birth" of the 'double' from the body (only a temporary "birth" in the former cases but a permanent one in the latter); these were 'deliverers', corresponding to the midwives who help in the birth of babies into this world.

Many whose 'doubles' left the body temporarily in a *natural* manner (and therefore slowly and gently) and many who died in a *natural* manner (i.e. in old age) declared that they observed that the newly-released 'double' was attached to the vacated body by a feature that many likened to a 'silver cord'. This feature is inexplicable if these 'doubles' were mere mental images, but readily understood if they are a temporary extension of objective bodies. There is much photographic evidence for the occurrence of the 'silver cord' in the related phenomena of materialization (where the substance of the vehicle of vitality only is concerned). So far as astral projectors (whose 'doubles' usually consist of Soul Body with only a tincture of material from the vehicle of vitality) are concerned, both No. 172 and No. 175 observed "a *cord*"; No. 171 reported "a *cord* about 1 in. in diameter", No. 170 saw "a *cord*" which he compared to the umbilical cord in childbirth and realized that this was what was meant by Ecclesiastes (xii, 6). No. 287 saw "a *shadowy thread*" by which his exteriorized 'double' was pulled back to his body. (It is interesting to note that when the Rev. Dr J. R. Staver, of Michigan, saw a man killed in an accident he also saw this feature—and it reminded him of the 'silver cord' of Ecclesiastes). No. 282, described "a *glistening cord*", No. 333, "a *silvery cord*", No. 303B "a *luminous cord*", No. 364, two "*cords*", one "*silver*" and the other "*silver blue*". No. 382 compared her "cord" to "a ray of sunlight".

Among those who did not actually see their 'silver cords', some, Nos. 172, 174, 177, and 289, felt its presence. No. 258 stated that his "cord" was "*elastic*".

'Doubles' always returned to their physical counterparts in the case of astral projectors. They sometimes did so in the case of the dying, before "the end" (as in a number of cases published by the S.P.R.). As already said, some astral projectors observed that, as the 'double' moved towards the body, the 'cord'-connection became thicker: others observed the converse, i.e. that, as the 'double' moved away from the body it became thinner (until it might be scarcely visible). These variations in the thickness of one and the same 'cord', according to its proximity to the physical counterpart, accord with the idea that it is essentially an *extension* of two (temporarily separated) bodies, the physical body and a 'double' that includes the Soul Body. On this view, the latter is not merely a mental image; it is objective. A remarkable confirmation of our conception comes in those descriptions which state that the temporarily separated 'double' returns to the physical body "*along*" the "cord".

G. B. Crabbe reported the case of a soldier, an Englishman, who was shocked out of his body. After returning, he said, "I came down that *silver cord* and returned to my old body." (Case No. 151). The identical statement was made both in Germany and America. A German priest, Fr. J. Greber, who, sceptical



of physical manifestations that were taking place in his parish, investigated with an open mind, was told (through an ignorant farm-boy) that in the "possession" form of mediumship, the medium's 'double' leaves the body and its place is taken by the 'double' of a discarnate soul: but the medium's 'double' remains attached to her body by "a band of od" ("the silver cord"), and, after the communicator quits her body, her 'double' finds its way back by the band of od". (Fr. J. Greber, *Communication with the Spirit World*, Felsberg, 1932, p. 111). Sir Oliver Lodge, (*The Survival of Man*, Methuen, 1909, p. 276) quoted a similar description, obviously not realizing its implications, given in similar circumstances, not by a "communicator" but by the medium, Mrs Piper, as her 'double' had just re-entered her body. She said, "They were talking to me. I came in on a cord, a silver cord." An Englishman, Vincent Turvey (No. 21), in fact, made the following observation: "This cord appears whenever the 'I' [= 'double'] leaves the me" [= physical body].

Another interesting point with regard to the 'silver cord' may here be made. The 'cord' of Ibbetson (No. 171), was evidently somewhat slack, a feature that is to be correlated with a relatively strong tendency for his 'double' to leave his body. Parallel cases are as follows: (1) Miss "P.L." (No. 46) like Ibbetson, observed that her 'cord' "looped over the roof", and followed it, finding it to be attached to her own body; (2) a Tibetan woman (No. 82), the movements of whose 'double' were sometimes "hampered" by 'the cord'; (3) the hospital patient whose 'silver cord' was observed by the doctor, Dr R. B. Hout, No. 153, to "wind round the room" much like "a curl of smoke". The first two of these cases represent natural releases of the 'double'; in the case observed by Dr Hout, the 'double' had been expelled by an anaesthetic. Our present point is that the "slackness" of some 'silver cords' is another indication that these are of the nature of *extensions* of the two temporarily separated *objective* bodies.

Among astral projectors, a number described the *returning* 'double' as taking up the remarkable position that it often assumed immediately on *release*: among the present cases, for example, No. 185 observed that his returning 'double' was *about two feet above his body*.

Very rapid returns of the 'double' cause 'repercussion': for example, Nos. 181 and 278 described a "jump", 243 a "blow", 244 a "sharp jolt"; No. 254 "a shock" and No. 378 said it was like "a thunder-clap".

It will be seen that the testimonials of living astral projectors concerning their experiences when their 'doubles' left their bodies correspond with "communications" from the 'dead' concerning theirs when they died. Moreover, some astral projectors reported the same experiences when they *re-entered* their bodies. These numerous facts of experience are explicable on only one hypothesis: it is that the "communications" in which the experiences of transition are described were not products of the mediums concerned: they were genuine accounts by souls who had experienced and survived the death of their bodies.

## Conclusions

IN a book entitled *Illusions and Delusions of the Supernatural and the Occult* (Dover Publications Inc., 1959), formerly published by Constable & Co. Ltd., as *The Psychology of the Occult*, D. H. Rawcliffe, on pp. 115-23, discussed astral projections.

Without adducing any evidence in support of the pronouncement, the author stated that those who wrote accounts of projections "almost always present them with a mystical twist". If readers will refer to the 382 accounts published and analysed by the present writer in this and his former book (*The Study and Practice of Astral Projection*, Aquarian Press, 1961), they will see that the deponents very seldom indeed introduce "a mystical twist".

Again, without adducing any supporting evidence, Mr Rawcliffe asserted that "such experiences inevitably gain in the telling and are passed on with added elaborations". Now, this suggests he is prejudiced, for there is evidence to the contrary. Professor Hornell Hart, who is Director of the International Project for Research on E.S.P. Projection, whose most valuable work on this subject is not even mentioned by Rawcliffe, wrote (in *Proc. S.P.R.*, 50, 1956, p. 169), "It is often assumed that accounts of psychic phenomena grow more marvellous as they are repeated from one reporter to another." He continued, "In the course of the present investigation it has been possible to check this assumption by comparing the ratings on some re-written cases with the ratings on the original accounts", and indicated three instances in which the rating had to be up-graded. He also cited Dr Walter Franklin Prince (*Human Experiences*, Boston S.P.R., 1931, p. 109) as follows: "The too general assumption is that a second-hand story, if it distorts any details, is bound to do so by their improvement, their exaggeration, in the direction of supernormality. But long experience in testing such matters shows that an authentic incident of this character is much more often than not improved after one has found the original percipient or a witness who was actually present. The second-hand narrator is very apt to have forgotten, or at least to have omitted, some of the chief evidential details." When Professor Gardner Murphy (*in litt.*) drew a distinction between convincingness and impressiveness, Professor Hart re-examined cases from that angle and concluded that "the differences in characteristics between the two groups (i.e. low-evidentiality cases and high-evidentiality cases) are practically negligible". The eminent French psychical researcher, Professor C. Flammarion, after sixty years of research (*Death and its Mystery*, T. Fisher Unwin Ltd., III, 1923, p. 113) concluded, "Cases in which there is a possibility of their being concerned farceurs, liars and minds that were given

to illusions, ... constitute a minimum." No investigators have had more experience of human testimony than those who conduct the Gallup Polls. Dr Henry Durant, Director of the Gallup Polls in Great Britain, in an article in the *Daily Telegraph* (Feb. 24, 1962) said that it was their experience that people who are interviewed definitely do not say "any old thing".

Mr Rawcliffe proceeded to deprive the accounts of astral projections of the supposed "mystical twist" (and a supposed "halo of diablerie"), elements which exist mainly in his own mind, with the sweeping statement that the phenomena are psychological aberrations due to delirium, hysteria, etc. "Apart from hysteria," he held, "the main direct cause appears to be a shock ... to the brain and nervous system." He lamented: "Such tales represent, however, only a few drops in the great ocean of superstition and supernatural belief which have their roots in the vagaries of psychological anomaly." He considered that a man who sees his own 'double' "sees a hallucinatory image of himself and simultaneously experiences the vivid delusion that this hallucinatory image is in fact his real self". He added, "It sometimes appears to the subject as if his own 'ego' has been transplanted to a location outside his body from which vantage point he seems to see his body lying or moving below him." Although Rawcliffe thus adopts the conception of a body-image, which was developed by Dr Paul Schilder (*The Image and Appearance of the Human Body*, Psyche Monographs No. 4, Kegan Paul, Trench, Trubner & Co. Ltd., 1933) and later used by Dr Jean Lhermitte (*British Medical Journ.*, 1951, pp. 431-4), he does mention these doctors in his text or cite their works in his bibliography. The same applies to Dr P. Sollier's *Les Phénomènes d'Autoscopie*, Alcan, Paris, 1903: although, according to Rawcliffe, coenæsthetic (i.e. general, including visceral) sensations are considered to provide "the characteristics" of "many" astral projections, Sollier's work is not specifically mentioned.

Rawcliffe considered it "likely" that "most" people who have astral projections are psychæsthenics (who may feel that the physical world is unreal, who may lack energy, initiative and concentration, who may feel de-personalized and possess phobias) or hysterics (whose symptoms are extremely varied). In addition, however, he admitted that some cases involved people "of outstanding ability and integrity"; the experiences of the latter, he held, "can only be explained by attributing them to temporary effects on the brain produced by ... fever, exhaustion, shock or drugs".

In answer to this, we would point out, first, that illnesses of many kinds undoubtedly produce astral projections, as do exhaustion, shock, and drugs (death being a complete, and therefore a final projection) but a large proportion of our cases were not ill, shocked or drugged, in any way. Secondly, the accounts of people who are of "outstanding ability and integrity" are identical with those of ordinary folk. Many people who have certain illnesses may tell psychiatrists of their astral projections: the latter are not consulted by the much more numerous quite-well people who also have them. The psychiatrists conclude that projections are *necessarily and inevitably the product of certain illnesses*.

We would first point out that many of our cases are from people who, so far as is known, were quite well. It is true that some few may have had some obscure illness, but the many remain—quite well. Secondly, many of our cases not only involved *children*, but children *who never had a subsequent experience*. Mr Rawcliffe seems to be totally unaware of the existence of such cases.

In our view, while it is true that we all form body-images of ourselves and doubtless true that a sick man may imagine he sees his own *mental image*, in many cases the evidence points to the presence of two *bodily* factors in astral projections: these are (1) the "semi-physical" vehicle of vitality and (2) the "super-physical" Soul Body. A few people, people who may be quite well, whose vehicle of vitality is "loose" tend to release 'doubles' that include a significant amount of that bodily feature. Those whose vehicle of vitality is not loose, i.e. most folk, release a simple 'double' consisting of Soul Body only. But with sick folk, (as, we suggest, with the anaesthetized) the 'double' released tends to be composite.

Mr Rawcliffe's "argument" that *all* out-of-the-body experiences are due to illness, fever, exhaustion, shock or drugs is a good example of bad logic. He began by stating it as *a fact* that the phenomena represent (a) a hallucination of a body-image and (b) a delusion of being outside the physical body. *This is not a fact, but a hypothesis*. Again, he stated as *a fact* that the idea of an objective 'double' (an 'astral body') is "a myth", i.e. a fiction. *This is not fiction, but another hypothesis*. The proper procedure is to examine the numerous facts in the light of these two hypotheses. When this is done, we maintain that the mental-image, or subjective hypothesis does not, as Rawcliffe supposes, nullify the astral body, or objective, hypothesis. Each serves to embrace and explain its own area of facts, though it is probable that in a number of cases the available facts are insufficient for us definitely to decide which of the two hypotheses applies.

Let us, however, look at Rawcliffe's treatment of his subject in greater detail. A chemist says that water is formed by the combination of two volumes of hydrogen to one volume of oxygen and, since he is using exact terms, his statement is meaningful.

But when it is said, as by Mr Rawcliffe, that the causes of astral projections are delirium, hysteria, incipient paranoia, shock or drugs, since none of these terms is capable of accurate definition, the statement lacks definite meaning. In a number of well-attested cases by men of integrity the evidence shows that the person concerned did not merely *imagine* that he saw from a point of vantage outside his body—he actually did so: this applied to the Rev. Bertrand (No. 4) and Gerhardi (No. 32). So much for external autoscropy.

Internal autoscropy was described by an Englishman, Alan Bain (No. 301) and an American, Dr Wiltse (No. 3). The latter said, "I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of the dead body." A Scot, D. D. Home (No. 34), saw his nervous system as though it were "composed of thousands of electrical

scintillations" and an Italian, G. Costa (No. 145), saw "the network of nerves and veins in a state of luminous vibration". These men left their bodies only temporarily and made their own, first-hand, observations. Dr A. J. Davis made similar observations of another person, one who was in course of quitting the body permanently.

These facts of experience, all of which are favourable to the hypothesis of an objective 'double', have long been known. Others, not hitherto realized (but brought to light in the course of these studies) have the same implication.

Certain of our cases (reciprocal cases, astral 'journeys', comments by authorities, etc.) which do not include descriptions of what was experienced on leaving the body, must be omitted from the reckoning. (See App. I, List A).

The cases that are available for statistical evaluation fall into two groups. Most of them are single-type projections (i.e. either natural, 214, or enforced, 37.) Fourteen are dual-type projections (i.e. the persons concerned had both natural and enforced projections)—see Appendix I, List B.

#### A.—We first evaluate the testimonies of the single-type cases.

(1) The fact that the 'double' left the body chiefly via the head was noted in 29 natural and two enforced cases (i.e. 13.5 per cent and 5.4 per cent respectively)—see Appendix I, List C.

(2) The fact that the release of the 'double' is often accompanied by characteristic sensations (rising, sinking, 'blackout', 'tunnel', etc.) was noted in 60 natural and 8 enforced cases (i.e. 28.0 per cent and 21.6 per cent respectively)—see Appendix I, List D). The following sensations are particularly indicative of a 'double' that is objective and not merely imaginary. As early as 1758, Swedenborg (*Treatise on Heaven and Hell from Things Heard and Seen*) described the release of his 'double' from his body as "a drawing-out": it was repeated over and over again in order that he could make satisfactory observations of the process. In recent years, Yram (No. 84) said, "I had the impression of being in a sack whose narrow opening was no more than a crack." He practised going out of and re-entering this "physical envelope". Alan Bain (No. 301) described the release of his 'double' from his body as like drawing a Yale key from a lock. Mme Bouissou (No. 277) said that she felt her 'double' leave "a kind of narrow sheath". Miss I. V. Yeoman (No. 15) said it was "like a tight glove being pulled from a finger". Miss Addison (No. 95) said the process was like leaving a tight bathing-suit and Mrs Reese (No. 181) described it as "like trying to get out of a tight sack or glove". These concordant descriptions are significant and we further note that Mrs Williams (No. 91) stated that the re-entrance of her 'double' into the body was "like slipping the hand into an easy-fitting glove", Mrs D. Parker (No. 140) stated, "I felt as if a bag were being pulled down over my head and onwards to my feet." Miss M. T. Johnson (No. 53) said it was "like fitting into a tight rubber skin". Frances Banks (*Frontiers of Revelation*, Max Parrish, 1962, p. 110) reported a lady who said it "seemed something like putting a hand into a glove".

Thus seven people gave essentially similar descriptions of the "birth" of their 'doubles', while four others gave similar descriptions of its re-entry into the body. These facts of experience are readily understood on the hypothesis of an objective 'astral body' but not on that of a subjective, imaginary 'double'.

The same argument applies to the descriptions of Nancy Price, 81, the English actress, the release of whose 'double' seemed to her to make "a sound like the tearing of silk", while the French psychic, Mme Bouissou, 277, said it made "a sort of silky rustle" and to those who felt their 'doubles' "sucked" back into their bodies (see Cases 287, 291, 360, 367, 368).

(3) The fact that the newly-released 'double', often took up a horizontal position (usually not far above its physical counterpart), was noted in 50 natural and 7 enforced cases (i.e. 23.3 per cent and 18.9 per cent respectively)—see Appendix I, List E.

(4) The fact that many who have astral projections observe an extension that joins the liberated 'double' to the vacated body, i.e. the 'silver cord' and the fact that many independent descriptions of this feature (its form, luminosity, elasticity and function) are identical—was noted in 43 natural and 6 enforced cases (i.e. 20.0 per cent and 16.2 per cent respectively).

(5) The fact that a number of the returning 'doubles' also assume the early remarkable horizontal position before re-entering the body was noted in 7 natural cases (i.e. 3.2 per cent) only—see Appendix I, List F.

(6) The fact that the actual re-entrance of the 'double' into the body often caused characteristic sensations (and these were identical with the sensations that were caused by its release, namely, a 'blackout' or 'tunnel' effect) was noted in 36 natural and 6 enforced cases (i.e. 17.0 per cent and 16.2 per cent respectively)—see Appendix I, List G.

(7) The fact that a very rapid re-entry of the 'double' into the body caused shock and repercussion was noted in 23 natural and 2 enforced cases (i.e. 10.7 per cent and 5.4 per cent respectively)—see Appendix I, List H.

It is noted that in every one of these observations those who were naturally projected had the advantage of those whose projection was enforced.

#### B.—We now contrast natural and enforced experiences (single-type).

(1) People who saw the 'dead' (including 'deliverers') comprised 57 natural and 6 enforced cases (26.6 per cent and 16.2 per cent respectively)—see Appendix I, List I).

(2) 'Level' of consciousness: (a) 'super-normal' (with clairvoyance, telepathy, foreknowledge, etc.)—41 (19.0 per cent) natural cases and 2 (5.4 per cent) enforced cases; (b) normal—6 (2.8 per cent) natural cases and 1 (2.7 per cent) enforced case; (c) 'sub-normal'—3 (1.4 per cent) natural and no enforced case—see Appendix I, List J).

(3) Environment contacted: (a) 'Paradise'—31 (14.5 per cent) natural cases and 1 (2.7 per cent) enforced case; (b) 'Hades' followed by 'Paradise'—20 (9.3 per cent) natural cases and 1 (2.7 per cent) enforced case; (c) 'Hades' followed

by earth—3 (1.4 per cent) natural cases, 1 (2.7 per cent) enforced case; (d) earth—67 (31 per cent) natural cases and 29 (78.4 per cent) enforced cases; (e) 'Hades'—4 (1.8 per cent) natural cases and 2 (5.4 per cent) enforced cases—see Appendix I, List K.

(4) People who saw the 'silver cord': 43 (20.0 per cent) natural cases, 6 (16.2 per cent) enforced cases—see Appendix I, List L.

It is again noted that in all these observations those who were *naturally* projected had the advantage of those whose projection was *enforced*.

C—The following contrast of dual-type cases should be compared with the single-type cases above.

(1) People who saw the 'dead' (including 'deliverers') comprised 3 (21.4 per cent) natural and 1 (7 per cent) enforced case—see Appendix I, List M.

(2) 'Level' of consciousness: (a) 'super-normal'—9 (64 per cent) normal, 2 (14.3 per cent) enforced cases; (c) 'sub-normal'—nil—see Appendix I, List N.

(3) Environment contacted: (a) 'Paradise' on both occasions, Nos. 275, 300; 'Paradise' on one occasion, No. 170; 'Hades' on one occasion, No. 124; 'Paradise' on one occasion (Nos. 180, 219) and earth on two occasions (Nos. 254, 369), earth on both occasions (Nos. 285, 292; 274, 317; 54, 121; 268, 359; 318, 365, 379; 170, 371; 193, 357).

(4) 'Silver cord' seen—natural cases, Nos. 170 and 285 (14.3 per cent); enforced cases—none.

It will be seen that, in general, the (relatively few) dual-type cases agree with the (many) single-type cases—a greater percentage of *natural* projectors saw the 'dead' and their own cords, had flashes of 'super-normal' consciousness and glimpses of 'Paradise' conditions than those whose projections were *enforced*. The consciousness tends to be 'higher' and 'wider' in *natural* than in enforced projections. *The difference is inexplicable on the hypothesis that the 'double' is imaginary: it is readily understood on the hypothesis of an objective 'astral body'.*

There can be no doubt that illnesses of various kinds may cause a few people to *imagine* that they see a 'double' of themselves: such 'doubles' are mental images, subjective in nature and are of interest only to the patient and his physician. Certain doctors, and especially psychiatrists, however, have supposed that *all* cases in which a person sees his own 'double' are of this type. None of them made a systematic study of the facts of experiences that were reported. These show that healthy people, even children, may have the experience of seeing the 'double'—and, so far from some illness necessarily developing thereafter, some of these children had no subsequent projections.

These facts point to an objective 'double' and, although a person who sees this may also be more or less ill, he may, on the other hand, be quite well. This type of 'double' is of universal interest and importance, since it is clearly the mechanism by which the soul survives the death of the body.

We have not, as some doctors suppose, to decide whether *all* 'doubles' are either subjective or objective: *both* types of 'double' clearly exist. On the one

hand, everybody forms a mental image of his own physical body and, should he (or someone else) "see" this, it is subjective in nature: on the other hand, everybody possesses an "astral" or replica body, and should he (or someone else) see this, it is objective, though not physical, in nature—it may be 'semi-physical', 'super-physical' or an admixture of both. Subjective 'doubles' are phenomena of great rarity, but objective 'doubles' (recognized by the characteristics indicated in this book) have been seen so often that Neville Randall, of the *Daily Sketch*, who began by thinking the idea "fantastic", concluded, "But not now ... It now seems impossible to doubt that such things happen to ordinary folk."

Neville Randall came to this conclusion on the basis of numerous testimonies from readers of the *Daily Sketch* articles: he had not had personal experience of astral projection (or rather, we would say, he did not remember any such experiences). People who have had (and who have remembered) their out-of-the-body experiences, or who have special knowledge of them, similarly declare that they are natural and are enjoyed by most if not all men (though remembered by extremely few). The man who has had most first-hand experience, S. J. Muldoon (*The Projection of the Astral Body*, Rider & Co. Ltd., 1929, p. xli) found it "hard to believe that conscious astral projection is not universally known." He said (p. 236): "Astral projection is not a gift of the chosen few", and gave instructions by which others could experience it. But the present writer does not recommend indiscriminate deliberate attempts of this nature. All people are not fitted to engage in all kinds of experiments. The important thing is to be aware of the existence of the phenomenon and of its implications. Dr Horace Leaf, PH.D., F.R.G.S. (*What Mediumship Is*) pointed out that, while projection is very common, the separation of the 'double' from the body is often incomplete. Staveley Bulford (*Man's Unknown Journey*, Rider & Co. Ltd., 1941, pp. 131, 150, 153, 156) said, "Every individual possesses an etheric double. ... This can ... be separated and travel ..." But although theoretically projection is possible to all, he insisted that many require special training. Nevertheless, he held that it is possible to "any serious investigator". He insisted, "The projection of the etheric double is *one of the natural phenomena of normal human life*".

Oliver Fox (*Astral Projection*, Rider & Co. Ltd., p. 131) observed: "The reader with no practical experience of projection may incline to the view that ... the projection is only seeming. ... But let him follow my methods ... and I think he will be convinced that he has a soul and that it does leave the body in these experiments."

In Tibet (possibly, in part, on account of the rarified atmosphere which limits the oxygenation of the blood and therefore the functioning of the brain) astral projections are common events: so much so that they have a name for astral projectors, i.e. "delogs", meaning "those who return from the Beyond".

Mrs Eileen J. Garrett, whose outstanding ability and patent integrity mark

her as one of the truly great women of our time, said (in *My Life as a Search for the Meaning of Mediumship*, Rider & Co. Ltd., 1939, p. 157): "What is not generally accepted by science, but which I nevertheless know to be true, is that everyone has a double, of finer substance than the physical body ... the astral or etheric [= Soul] body." She continued, "This is not to be confused with the surround [= vehicle of vitality] which remains in position enveloping the body, while the double can be projected. It is by means of this double that either accidental or conscious projection is accomplished." Later (*Telepathy*, Creative Age Press Inc., 1941, p. 159) she observed: "This projection should be more fully understood, for I am always coming into contact with numbers of people who had experienced it and have been afraid to accept its significance. I believe that projection takes place more often than any of us realize and that it happens very easily when we are emotionally disturbed, or when we are ill and the physical hold upon ourselves [= 'double'] is less tenacious."

The Frenchman, Yram (*Practical Astral Projection*, Rider & Co. Ltd.), like the American Muldoon and the Englishman Oliver Fox, considered that "The principle of self-projection is within the range of science." Phoebe Payne, the English clairvoyant of quite outstanding ability, in *Man's Latent Powers* (Faber & Faber Ltd., 1938, p. 41), said, "This separation of the bodies during sleep is perfectly normal, but takes place only after the physical brain-consciousness has ceased to function, so that most of us are entirely unaware of it." She added (much like Mrs Garrett), "To be aware of it without explanation can lead to a feeling of panic amounting to insanity." Again (p. 163): "Shock or accident can momentarily drive a person [= 'double'] out of his physical body like an anaesthetic."

H. F. Prevost Battersby (*Man Outside Himself*, Rider & Co. Ltd., p. 26) regarded "the business of the double" as "quite ordinary": he, doubtless rightly, concluded that if a man's 'double' is naturally loosely associated with his body—"easily detachable"—he can readily project it and develop various psychic powers; but if it is very closely immersed in the body then psychic abilities cannot develop except after "special cultivation".

Many people have urged 'communicators' from 'Beyond' to prove their existence by undertaking a truly Herculean task: they say, "Tell us something we don't know!" In the present connexion we need only say that numerous independent 'communicators' have, without (like Neville Randall) studying numerous testimonies of astral projections and without (like Muldoon, Fox, Mrs Garrett, etc.) having had first-hand experience of the phenomena, made statements identical with those just quoted. A number of these are published in the writer's book entitled *The Study and Practice of Astral Projection*, Aquarian Press (Appendix V i, p. 203). All astral projections are partial and temporary; the 'silver cord'-extension remains intact. Death is a complete and therefore a permanent projection. Is it not significant that those who were released from the body temporarily give testimonies which are identical with those who have been released permanently? The only difference between the

two testimonies is that the latter could come to us only through mediums. This indicates that they are not products of the mediums.

*Astral projection, and not space-travel, is by far the most interesting and most important phenomenon known to mankind. As Muldoon and Carrington concluded in 1951, it leads inevitably to two conclusions: first, that "man is a spiritual being and can function in spirit ['double'] apart from his body"; secondly, "it is not only possible, but probable, that ... spiritual realms exist".*

## Appendix I

### THE LIMITATION OF STATISTICS TO THESE MATTERS

SOME readers may ask, "If, as Mrs Garrett declared from personal experience, and Neville Randall discovered from correspondence, astral projections are common events that apply to quite ordinary folk, why have *we* failed to undergo one?" The answer is obvious—the failure is not in *occurrence* but in *the memory* of the occurrence. The mistake is to suppose that it is easy to remember an *out-of-the-body* experience after one has re-entered *the body*. The physical brain must be involved in all that we remember in our normal in-the-body state. But the physical brain was not involved in the astral projection. As Bergson said, "The physical brain is an organ whereby we forget" [out-of-the-body experiences etc.]. The matter was mentioned by the present writer in *The Study and Practice of Astral Projection*, Aquarian Press, 1961, pp. 32, 43, 55, 56. We have no means of assessing statistically the "blinkering" effect of the brain. We do not know why on some few occasions such memories "get through" while on most they do not.

Although they have not considered this aspect of *out-of-the-body* experiences, many of our most eminent psychical researchers have made parallel observations on evidential grounds. Professor H. H. Price, Carrington, Tyrrell, etc. concluded that *telepathy* is operating at all times between all people (one of the many statements concerning which untrained 'communicators' were many years in advance of the researchers!) This may well be true—but very few people indeed are *aware of* or *remember* the receipt of a single telepathic impression in their lives. The reason, as with out-of-the-body experiences, is the "blinkering" effect of the brain. If our personalities were to be interfused with those of others it would affect the proper development of individuality, that of responsibility and that, in turn, of morality. Similarly, if we 'remembered' too much of our out-of-the-body life, it would unfit us for earth-life.

In this connexion it is interesting to note that a number of psychical researchers (e.g. Gilbert Murray in England, Professor W. H. C. Tenhaeff in Holland, Dr R. Warcollier in France and Dr Milan Ryzl in Czecho-Slovakia) observed that those relatively few telepathic impressions that do get recognized emanate from marginal zones, and not from the focus, of attention (and, of course, they enter the marginal zones of the recipient): these mental activities, we suggest, take place independently of the brain of both 'sender' and 'receiver'. In Carrington's language, the two 'share' these thoughts: brains separate people (at shallow 'levels'), almost, if not entirely, preventing their awareness of the close relationship that exists between them at 'deeper levels'.

Our present point is that, since this 'blinkering' effect of the brain cannot be mathematically assessed in connexion with out-of-the-body experiences (any more than it can in connexion with telepathic impressions), astral projections should not be expected to give an exact statistical evaluation. We get significant generalizations rather than exact numbers. We are dealing with complex human beings and not with simple things and have no right to despair of results because the procedure that is applicable in the physical world cannot apply rigidly to the world of minds and souls.

Apart from this consideration, there are certain circumstances that affect a statistical evaluation of such experiences. The first concerns possible differences in the types of people concerned. A highly moral and spiritual person may well undergo experiences that are unknown to the average man. Thus J. A. Symonds, the well-known hymn-writer etc., provided Cases Nos. 107, 128, the former natural and the latter enforced: neither was an astral projection; both were mystical experiences. Reine (No. 382) was also of a highly moral and spiritual type: as a result, although her projection was enforced, she did not have the experiences that characterize men in that condition, but saw her own 'silver cord' and the 'dead' as do average people who leave the body in a *natural* manner. A grossly sensual man, on the other hand, may also have certain experiences that differ from those of average men. The available testimonies may, or may not, give a clue as to status.

Again, the experiences undergone may be affected by the conditions of the release of the 'double'. In natural releases it is never sudden, but in those that are enforced by anaesthetics it is always sudden; on the other hand, in the natural process, although we usually return slowly and gradually, we are often brought back suddenly (by a loud noise, etc.), whereas this does not normally occur in circumstances of a minor operation. Hence, we find that people often leave their bodies naturally without being aware of the process, but are fairly often aware of their return, whereas the reverse applies to enforced cases.

Certain circumstances while one is 'out' may also affect what is observed and described. As the 'double' moves forward, the extension that is likened to a silver cord forms *behind*—this (if the accounts are true) will form in all cases but only those who look behind will see it and therefore report it (see, e.g. Cases 32, 241, 285).

Again, the tenuity of the 'astral body' and that of the 'silver cord' increases with the mental, moral and spiritual development—the 'cords' of materialistic men (with dense 'doubles') are more readily visible than those of saints (with tenuous 'doubles').

When we come to compare the testimonies of projectors with 'communications' an important difference must be remembered: on one hand, the whole of the Soul Body is not available to any projector (part being in the cord-like extension) and, on the other hand, the 'double' includes only part of the vehicle of vitality; the composition of the 'double' of the newly-dead differs from this: all the Soul Body and all the vehicle of vitality is present in the

'double': consciousness is much restricted at first ('Hades' conditions) and, with the shedding of the vehicle of vitality, enters *full* 'Paradise' conditions (which are not available to any projectors).

#### LISTS OF CASE NOS. NOT MENTIONED IN THE TEXT

##### LIST A. Cases (of astral 'journeys', etc.) that do not include descriptions of what was experienced on quitting (or re-entering) the physical body:

Nos. 14, 16, 28, 33, 35, 40, 45, 50, 54, 58, 62, 63, 75, 83, 89, 93, 94, 101, 104, 106-110, 114, 120, 121, 130, 131, 134, 139, 141-3, 148, 150, 152, 187, 204, 206, 210, 211, 213, 214, 217, 222, 227-9, 232, 233, 238, 239, 248, 256, 257, 262-5, 267, 269, 276, 281, 283, 284, 290, 295, 297-300, 302, 303, 306, 308, 319, 324-6, 332, 337, 340-2, 344, 348, 372-5.

##### LIST B. Cases of dual-type (in which one and the same person had both natural and enforced projections):

Dr Enid Smith (Nos. 17, 124); Varley (Nos. 54, 121); Henderson (Nos. 219, 369); Mrs Coxon (Nos. 274, 317); Mrs Everett (Nos. 180, 354); Mrs Hemeon (Nos. 183, 334); Mrs "Mansergh" (Nos. 285, 292); Nurse Normanby (Nos. 268, 359); Miss Pennington (Nos. 220, 370); Miss Marion Price (Nos. 218, 365, 379); Mrs Rhys (Nos. 275, 300); Sandwith (Nos. 168, 380); Urquhart (Nos. 170, 371) and Mrs Yates (Nos. 193, 357).

##### LIST C. 'Doubles' released via the head:

- (1) Natural cases—Nos. 1, 3, 4, 20, 23, 31, 47, 48, 49, 55, 60, 67, 70, 91, 178, 215, 220, 223, 224, 226, 230, 245, 246, 251, 254, 271, 286.
- (2) Enforced cases—Nos. 360, 382.

##### LIST D. Characteristic sensations on leaving the body:

- (1) Natural cases—Nos. 1, 2, 4, 6, 8, 11, 13, 15, 20, 25, 26, 27, 31, 32, 37, 43, 53, 55, 56, 57, 60, 65, 68, 69, 72, 74, 78, 80, 81, 87, 90, 93, 103, 116, 117, 119, 161, 165, 170, 181, 185, 212, 226, 240, 244, 252, 254, 267, 271, 272, 277, 286, 293, 301, 304, 312, 315, 327, 339, 345, 346.
- (2) Enforced cases—Nos. 123, 135-8, 140, 141, 361.

##### LIST E. Horizontal position on release:

- (1) Natural cases—Nos. 10, 20, 29, 44, 49, 51, 60, 68, 70, 72, 73, 78, 82, 86, 90, 95, 100, 102, 113, 165, 177, 178, 189, 192, 194, 197, 201, 202, 212, 214, 226, 240, 241, 244, 249, 250, 253, 258, 259, 269, 273, 280, 291, 294, 301, 310, 314, 336-8.
- (2) Enforced cases—Nos. 377, 397, 380.

##### LIST F. Horizontal position of 'double' before re-entry:

- (1) Natural cases—Nos. 20, 32, 74, 85, 100, 185, 244.
- (2) Enforced cases—None.



LIST G. *Characteristic sensations on re-entry:*

- (1) Natural cases—Nos. 2, 25, 42, 43, 53, 55, 59, 68, 69, 90, 91, 95, 105, 111, 115, 171, 177, 178-81, 192, 208, 209, 226, 230, 236, 244, 251, 252, 254, 272, 291, 296, 335.  
 (2) Enforced cases—Nos. 125, 126, 147, 350, 360, 368.

LIST H. *Repercussion on rapid re-entry of 'double' into body:*

- (1) Natural cases—Nos. 8, 29, 32, 44, 49, 68, 74, 90, 95, 96, 98, 103, 106, 165, 226, 239, 243, 244, 254, 258, 277, 278, 293.  
 (2) Enforced cases—Nos. 361, 378.

LIST I. *Saw 'dead' (including 'deliverers'):*

- (1) Natural cases—Nos. 1, 2, 4, 8, 11, 13, 24, 27, 30, 34, 48, 49, 62, 63, 64, 66, 69, 70, 74, 76, 77, 81, 92, 97, 99, 105, 113, 181, 184, 208, 215, 216, 218, 223, 225, 230, 234, 243, 247, 248, 251, 253, 264, 268, 288, 289, 293, 295, 296, 300, 302, 307, 313, 319, 332, 333.  
 (2) Enforced cases—Nos. 132, 140, 352, 367, 368, 382.

LIST J. *'Level' of consciousness:*

- (a) Natural cases—'super-normal' level—Nos. 1, 2, 4, 8, 11, 13, 15, 18, 19, 20, 23, 24, 30, 39, 40, 41, 53, 69, 71, 72, 78, 83, 90, 93, 95, 98, 106, 118, 164, 166, 207, 244, 276, 277, 278, 322, 323, 325, 326, 330, 335.  
 (b) Enforced cases—'super-normal' level—Nos. 368, 376.  
 (c) (1) Natural cases—normal 'level'—Nos. 3, 6, 7, 22, 29, 36.  
 (2) Enforced cases—normal 'level'—No. 122.  
 (3) Natural cases—'sub-normal' level—Nos. 1, 2, 10.  
 (4) Enforced cases—'sub-normal' level—None.

LIST K. *Environment contacted:*

- (a) Natural cases, 'Paradise' environment—Nos. 8, 11, 27, 30, 39, 44, 47, 82, 93, 99, 105, 179, 180, 181, 199, 218, 219, 230, 232, 235, 247, 272, 286, 287, 306, 323, 330, 333, 335-339, 345.  
 Enforced cases, 'Paradise' environment—No. 132.  
 (b) Natural cases, 'Hades' followed by 'Paradise'—Nos. 25, 32, 43, 53, 55, 69, 73, 90, 97, 113, 117, 244, 249, 254, 258, 277, 307, 311, 312, 327.  
 Enforced case—No. 368.  
 (c) Natural cases—'Hades' followed by earth—Nos. 59, 72, 81.  
 Enforced cases—No. 126.  
 (d) Earth—Natural cases—Nos. 12, 22, 29, 36, 41, 42, 46, 47, 53, 56, 58, 67, 71, 78, 80, 85, 161-3, 166, 167, 169, 171, 174, 176, 185, 189, 191, 194-8, 202, 204-7, 227, 231, 236, 251, 257, 259, 262, 263, 265-7, 271, 273, 276, 282, 283, 284, 295, 299, 305, 308, 309, 314, 315, 331, 337, 340, 342.  
 Enforced cases (applied to limited area only—e.g. dentists' surgery)—Nos. 45, 122, 133, 134, 136, 138, 139, 140, 141, 148, 347, 349, 350, 351, 353, 356, 358, 360, 363, 364, 365, 372-8.

- (e) 'Hades'—Natural cases—Nos. 208, 296, 301, 329 (three of these were very ill; no information regarding the fourth).  
 Enforced cases—Nos. 127, 132.

LIST L. *People who saw the 'silver cord':*

- (1) Natural cases—Nos. 3, 4, 20, 21, 31, 32, 34, 39, 44, 46, 51, 55, 56, 57, 60, 61, 64, 65, 68, 70, 77, 82, 88, 90, 91, 170, 171, 172, 174, 175, 212, 214, 215, 225, 241, 258, 286, 293, 312, 323, 333.  
 (2) Enforced cases—Nos. 143, 146, 347, 364, 381.

LIST M. *Dual-type cases who saw the 'dead':*

- Natural cases—Nos. 180, 219, 275.  
 Enforced case—No. 300.

LIST N. *Dual-type cases, 'level' of consciousness:*

- (a) 'super-normal':  
 (1) Natural cases—Nos. 17, 54, 168, 170, 180, 219, 274, 275, 285.  
 (2) Enforced cases—Nos. 124, 300.  
 (b) Normal:  
 (1) Natural cases—Nos. 183, 193, 220, 268, 318.  
 (2) Enforced cases—Nos. 129, 292, 317, 334, 354, 357, 359, 365, 369, 370, 371, 380.

## SYNOPSIS OF SIGNIFICANT PERCENTAGES

SINGLE-TYPE CASES (either NATURAL or ENFORCED)	214 NATURAL	37 ENFORCED
A1—The 'double' was observed to leave via head*	13.5	5.4
A2—A 'blackout' occurred on its release*	28.0	21.6
A3—Released 'double' was horizontal at first*	23.3	18.9
A5—'Double' became horizontal before return*	3.2	0
A6—A 'blackout' occurred on its re-entry into body*	17.0	16.2
A7—Rapid re-entry caused shock and repercussion*	10.7	5.4
B1—'Dead' seen	22.6	16.2
B2—Consciousness was 'super-normal'*	19.0	5.4
B3—Environment was 'Paradise' earth	14.5	2.7
	31.0	78.4
	1.8	5.4
B4—'Silver cord'-extension between 'double' and body seen*	20.0	16.2
DUAL-TYPE CASES (both NATURAL and ENFORCED)	14 NATURAL	14 ENFORCED
C1—'Dead' seen	21.4	7.0
C2—Consciousness was 'super-normal'*	64.0	14.3
C4—'Silver cord'-extension between 'double' and body seen*	14.3	0

N.B.: (1) There is clearly a definite tendency for people whose 'doubles' leave their bodies in a *natural* manner to enjoy 'higher' levels of consciousness (permitting more significant and detailed observations) and to enter 'higher' environments than those with whom the release of the 'double' was *enforced*. This difference is readily explained if these 'doubles' were objective (though non-physical) bodies: it is inexplicable if the 'doubles' were merely imagined.

(2) Apart from, and in addition to, the significance of the difference between natural and enforced releases of 'doubles', just noted, the observations that are marked with an asterisk above are themselves readily understood on the hypothesis that these 'doubles' were objective; they are inexplicable on the hypothesis that they were merely imagined.

## Appendix II

## THE SIGNIFICANCE OF ASTRAL PROJECTION

THE question as to whether the "soul", "spirit", mind, consciousness, self (etc.) is or is not distinct from the body (the brain and nervous system, "matter", etc.) has been described as the greatest of all enigmas of mankind. Innumerable scholars, over many centuries, have discussed the matter and the different schools of thought are still in absolute disagreement. Their conclusions differ because their points of departure and philosophic arguments differ. Is it not significant that all men whose conclusions regarding "the great enigma" are based simply on that which Dr Johnson called "the great test of truth", namely, experience, are in absolute agreement on the answer? All who left and returned to the body say that the two are undoubtedly distinct. We classify their observations under five headings.

## (1) Observation that they possessed (at least) two bodies

E. Durman (No. 257) said, "I definitely possess at least one other body"; Joseph Watkin (No. 319): "I am convinced that we have more than one body"; E. G. Murray (No. 204): "I realized that my body was made up of two parts"; Lord Norman (No. 227) that he had "a psychic brain" as well as a physical brain". "M.S.S.", out of her body, exclaimed, "This is very odd! Are there two of me?"

## (2) Observation that the Soul is distinct from the body

Phoebe Payne's informant (No. 361) knew that he was alive and thinking, although he was separated from his body. Peter Urquhart (No. 170) knew that he ('double') was "separate and indestructible". Bruce Belfrage (No. 323) was sure that "body and Spirit are quite separate". Mrs Gray (No. 166) said, "I am a completely separate entity from it" (the body). Richard Dixon (No. 169) stated, "I deliberately got up (spiritually) and walked away from my own body." Yeats-Brown (No. 212) recorded, "a sense of detachment" from his body.

## (3) Observation of a detached attitude towards the body

Mrs Dawson (No. 331) observed that she had no more than a "detached curiosity" concerning her body. Ellison (No. 36) looked at his body "in a wholly detached and impersonal way". Lilla Lavender (No. 351) "didn't care what happened" to her body. Nurse Smith (No. 354) found that, when free of

her body, it "meant less than nothing" to her. An additional example may here be cited. Kathleen Everett (*Bricks and Flowers*, Constable, 1949, p. 278) "felt quite indifferent and undisturbed" as she watched her body. She observed, "I was puzzled that I could accept it so calmly." She was given to understand that "only a part of the whole person functions on earth" (i.e. through the physical body—that we are only partially incarnated, "greater than we know", as Wordsworth said).

It may be added that observations identical with the above are made by the pseudo-dead and that the 'dead' also 'communicate' the view that is held by all astral projectors. For example, P. E. Cornillier (*The Survival of the Soul*, Kegan Paul, 1921, p. 281) asked "Vettellini", his exceptionally reliable and knowledgeable 'communicator' to confirm what he had said on several occasions concerning the relationship between body and 'Spirit', since Cornillier could scarcely credit it: "Vettellini" replied, "Matter is merely a support for the evolution of the Spirit. ... Matter and Spirit have each their own essential character."

(4) *Observation that the 'astral' body is not only distinct but also primary*

Dr Puharich (No. 290) observed, "The real 'I' (the one which thought and acted) looked down on my sleeping self." C. K. Jenkins (No. 374) said, "I realized that my body is not really Me." Mrs Veitch (No. 310) also said she knew that her body "wasn't the real Me". Miss Newby (No. 52) stated: "I was aware of two bodies, one inert, while the Real Me occupied a body of different texture." Alan Bain (No. 300) said, "Consciousness was apart from it [physical body], something distinct in itself." Miss "Stopford" (No. 222) observed, "The Real Me is apart from my physical body." Dr Paul Brunton (No. 51) exclaimed, "Now I know that I am a soul, that I can exist apart from my body."

Nurse Greenwood (No. 301) similarly discovered that "The soul can live apart from the body." Dr Rose (No. 7) said, "I was outside of the body, yet I was able to see and hear." Miss Yeoman (No. 15) had her first out-of-the-body experience when she knew nothing whatever about such matters and remarked "To find that, though dead, I still had form, was new to me." Gerhardi (No. 32), "Surprised himself, with senses and consciousness unimpaired, in a duplicate body". "H.W.F.", (No. 179) said, "I can function independently of the body." This matter is settled, once and for all for these people. We are far from suggesting that psychiatrists, neurologists, etc., should therefore regard it as settled for them. But they should undoubtedly do something they have not hitherto done, namely, take these testimonies into serious account.

(5) *Observations concerning survival*

If, as is maintained by many who have not had the advantage of at least one out-of-the-body experience, the soul and the body are not essentially distinct, then the soul cannot be expected to survive the body (in which case the vast body of good evidence in favour of survival must be explained in some other

satisfactory way—a problem no one has attempted, much less solved). But if, as projectors say, soul and body are distinct, survival is possible, even probable, on that ground alone.

Many projectors regarded survival as obviously deducible from their experience. We need here give a few references, almost at random, to cases in which the deduction was made—Nos. 1, 3, 17, 20, 56, 67, 72, 74, 76, 117, 139, 144, 158, 160, 304 and 324.

*It is only a few years since Sir Julian Huxley, F.R.S. provided a Foreword to D. H. Rawcliffe's book (in which the author dismissed astral projections as "psychological aberrations" and conceived mind as merely a product of the brain). Sir Julian, on the other hand, said, "We simply do not yet know what is the basic relation between mental activity and the physical brain-activity. It is extremely important to try and find out whether, under certain conditions, mental activity may be detached from the physical. ... However, this is for the future." (Verb. sap.)*

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